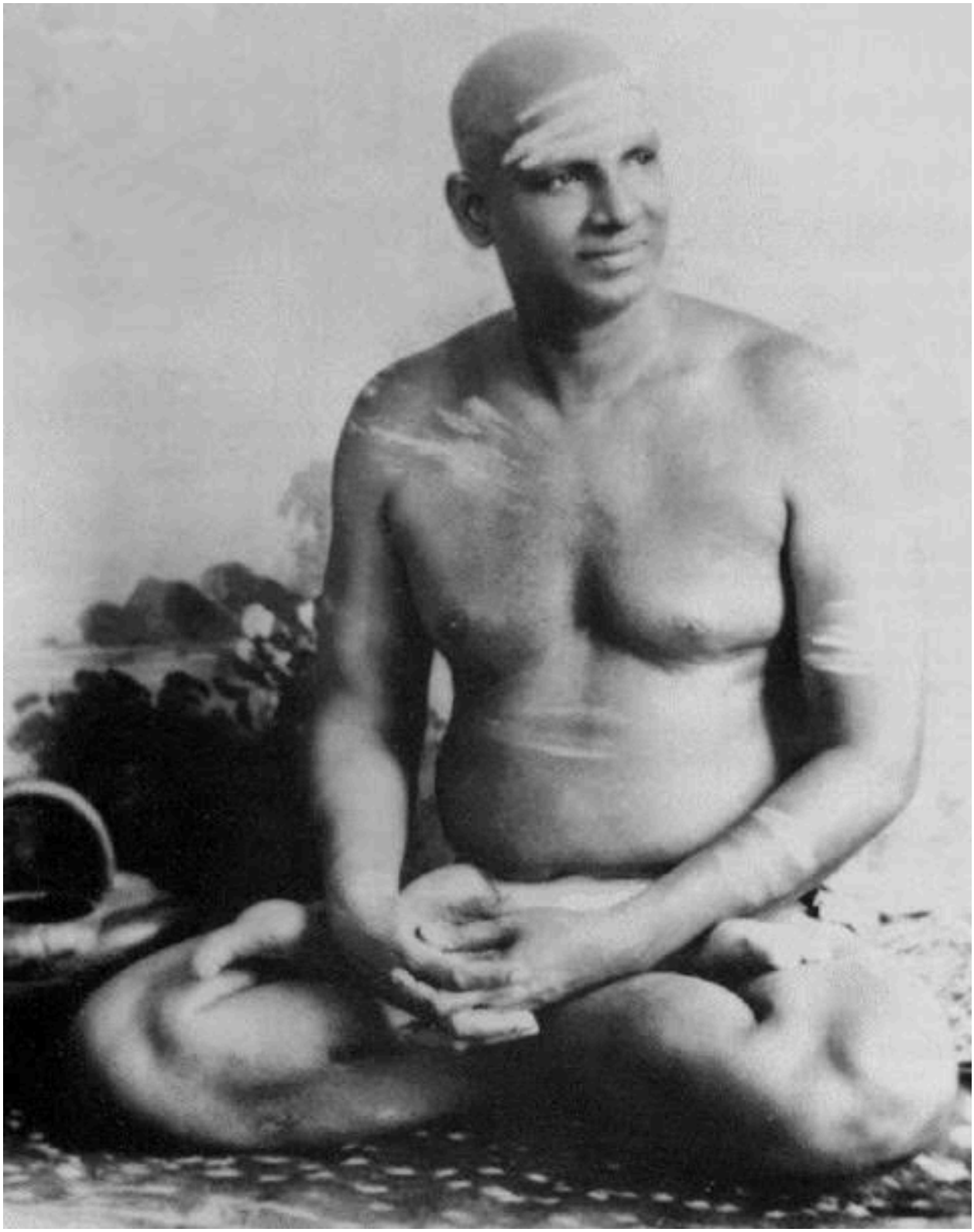
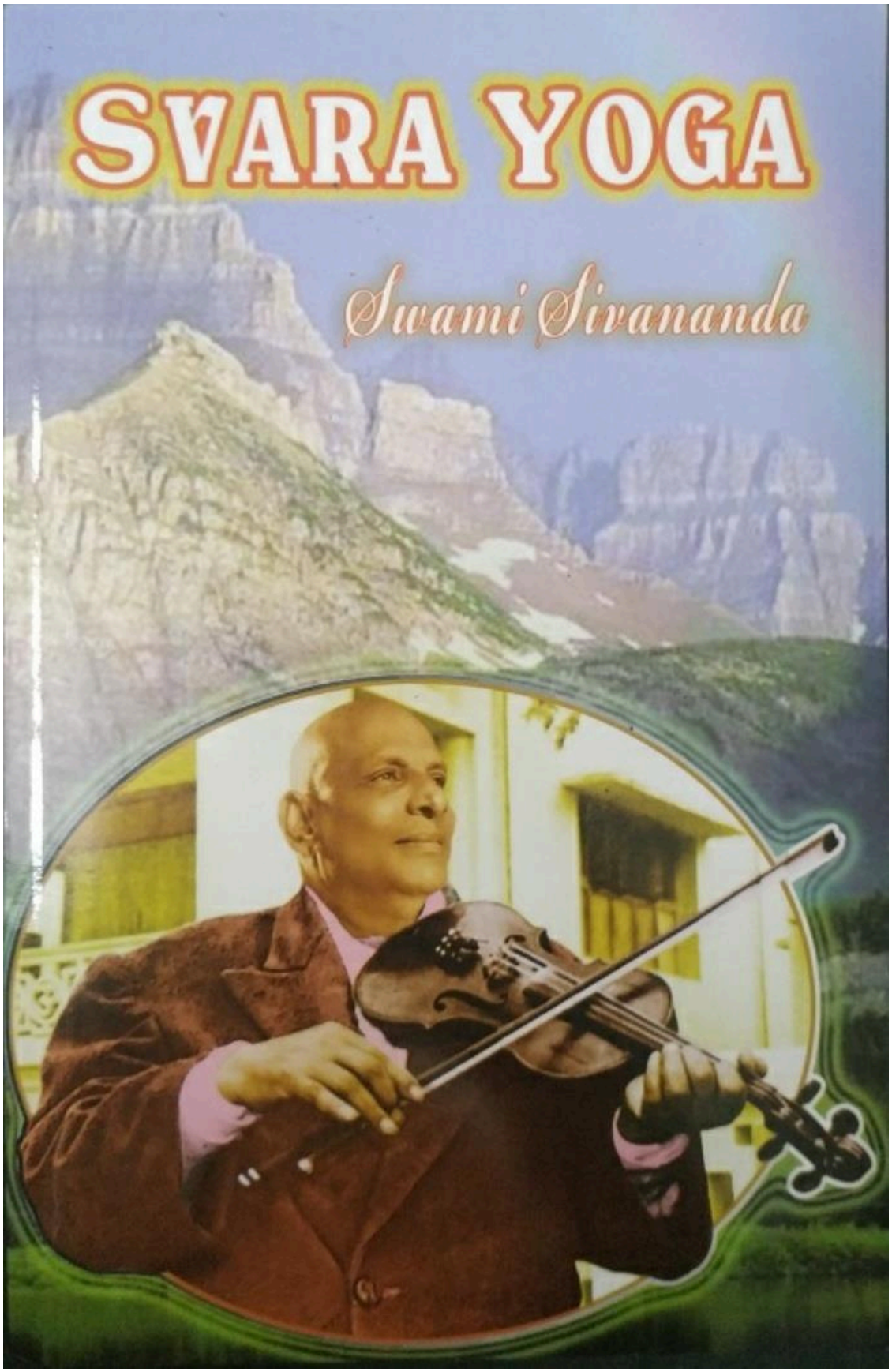


SVARA YOGA

Swami Sivananda



SVARA YOGA

Sri Swami Sivananda

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PUBLISHERS' NOTE

Svara Yoga is an ancient Hindu science and Art that has fully analysed the working of the Life-Principle, Prana, and the functioning of Life within this body. It deals with the various channels along which the Prana vibrates within this body animating it and also prescribes means to regulate the flow of Prana to ensure good health and longevity. This Science or Yoga of Svara is more subtler and all-comprehensive than the Science of Pranayama, which when compared to the former, is but a bare outline of Svara Yoga. In Svara Yoga we find various effective means to check disease and death. This Yoga of breath should be practised under the direct guidance of a fully qualified Yogi.

The modern Rishi and Yogi of the twentieth century, Swami Sivananda, has within the pages of this publication, dealt with the little known, though important, branch of traditional scientific Yogic knowledge, that has not found in its general treatment in such publications of his as The Science of Pranayama, Hatha Yoga, Practice of Yoga and Kundalini Yoga. To the spiritual aspirants as well as to lay readers, the contents of this book are full of practical import and the amount of its value, it may be superfluous to say, is relative to the particular requirements of the individual readers.

-THE DIVINE LIFE SOCIETY

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Chapter 1

INTRODUCTION

Life has ever remained a mystery in spite of the inestimable progress that Science has made during the recent few centuries. Even an all-round research conducted by medical experts could not solve this mystery. In short, 'Life' has never become an object for being experimented upon in any laboratory, save the mind-laboratory of the Rishis, the sages and seers of Bharatavarsha. Our only guide, to solve this riddle of life therefore, is the knowledge which we have inherited from our ancients, the Rishis and Yogis of our land.

In the annals of the history of Indian philosophy, Yoga-Vedanta, we come across many a sane view of Life. Various schools of philosophy have differently interpreted and analysed Life, in its own inimitable way. But, the crowning glory of Hindu thought, Upanishads, has given us a correct presentation of Life. An impartial and complete analysis of birth, growth and functioning of every animate being led them-the seers of the Upanishads to the conclusion that breath is life, energy and activity, that breathing is life, energy and activity.

Man, as we see him, is essentially made up of three parts. Firstly, we see a mass of flesh and blood, interwoven with a net-work of nerves and supported by a frame-work of bones. This mass of flesh is incapable of any action by itself. Secondly, there is the Consciousness that resides within this inert mass. Consciousness, too, is non-active by virtue of being non-dual. Even for the Jiva who possesses the ego, it is all like pitch-darkness covering a whole town, in the causal state. There is no activity either in the causal state. In the next lower state, the subtle or astral state, activity begins. The connecting link, as it is, between the Jiva and his astral body is Prana, Vital Force. Correspondingly, the connecting link between the astral body and the gross physical body is the air that we take in. The air that we breathe is a correspondingly grosser form of the Prana that it contains.

It is the movement of the Prana that activates the various centres of the subtle Jnanendriyas and Karmendriyas. It is the movement of the air that we breathe, within this body, that activates our various limbs and organs, supports every action of our body.

In the Isavasyopanishad you will find: Tasminnapc Matarisva Dadhati, which translated, by It, Matarisvan (the air, Sutratman) supports the activity of all the living beings. In the second Prasna of the Prasnopanishad you will find: Taan Varishtah Praana Uvaacha... Avashtabhyc Vidhaarayaameeti, Prana, the greatest, said to them: "Be not lost in delusion, I alone dividing myself fivefold, support this body and keep it." Again, you will find the same idea in Brihadaranyaka Upanishad (VI-1).

Without this Prana or Vital Force, no action is possible for any animate being. On one side the individualised ego exists and on the other side, its vehicle, the body, gross or subtle, exists. The ego successively identifies itself with anything and everything it comes across. Now it thinks it is the body. The next moment, when something wrong happens to the breathing system, it identifies itself with that. But, in truth, it is beyond all this, and further, it is in a position to control all this, to analytically study the actions of the physical body and the Prana.

When once man has learned how to manipulate this Prana, he will easily solve the riddle of life, and getting mastery over life, can lead a disease-free life for eternal years. He will be in a position to draw more and more of this energy-principle, the vital Force, from the Cosmos by a mere thought of the mind. He can ever remain young, having thus known the secret of tapping energy from the Cosmos, having learnt how to manipulate and sustain life. This is the Yogic way of cheating time, of being able to turn out dynamic work all through the twenty-four hours of the day, ever retaining freshness and abundance of energy and youth.

The Real Chyavanaprash In the market today you will find the Ayurvedic tonic Chyavanaprash which takes the name from the Sage,
Chyavana, of yore. The Puranic story of Chyavana Rishi tells us how the great Rishi befriended the divine Twins, Aswini Kumaras and regained youth. The Ayurvedic tonic Chyavanaprash is also intended to retain youth and energy.

The esoteric meaning of the story of Rishi Chyavana has got a special significance. Chyavana represents the human body and is derived etymologically from the Sanskrit root, Chyu, to go. It is never fixed but always moves from one state to the other, thus it grows from childhood to old age, and finally dissolves. The Devas are the Jnanendriyas in the body. They are ever maintained young and energetic by the force of Prana. Just like we resort to the physician for bodily ailments, for their supply of energy and vitality they will have to depend upon Prana. The Aswini Kumaras are the Prana and Apana. They are termed so, because they are always galloping within this body like two horses, without rest for even a moment. Further, they are inseparable. That is why they are referred to as the Twins. Chyavana's befriending the Twins means bringing under control the Prana and Apana and utilising them to enjoy youth, vigour and energy.

Thus the real Chyavanaprash, the medicine that Rishi Chyavana used to attain everlasting youth, is the control and manipulation of breath through Yoga, and this alone is the never-failing nervine tonic and energy-giver. Therefore, it is the imperative need for every individual who wishes to lead a healthy life of longevity, full of energy, of pep, vim and vigour.

Health and Longevity

With advancing age toxicity is inevitable. If that is arrested, humanly speaking, illnesses due to advancing age can be arrested.

Toxicity due to advancing age can be arrested by combining the following:

Vipareeta Karani, not less than one hour, both morning and evening.

Saraswati Chalana, not less than 45 minutes, both morning and evening.

Saraswati Chalana should be immediately followed by Bhastrika.

And Bandha Traya is to be practised in the following order: first Saraswati Chalana, second Jalandhara Bandha, third Uddiyana Bandha and fourth Moola Bandha.

Ifthe above be combined with Kevala Kumbhaka, old age onset can be arrested.

Svara Yoga Svara Yoga is an ancient Hindu science and Art that has fully analysed the working of this Life-

Principle,
Prana, and the functioning of Life within this body. It deals with the various channels along which the Prana vibrates within this body animating it and also prescribes means to regulate the flow of Prana to ensure good health and longevity. This Science or Yoga of Svara is more subtler and all-comprehensive than the Science of Pranayama, which when compared to the former, is but a bare outline of Svara Yoga. In Svara Yoga we find various effective means to check disease and death. This Yoga of breath should be practised under the direct guidance of a fully qualified Yogi.

Chapter II

SVARA AND YOGA

Svara means the air breathed through the nostrils and snoring as well. It is derived from the root Svar, to sound. Svara also means breathing.

The breathing is not always equal in both the nostrils. While it stops functioning in one of the nostrils, it rises in the other. This rising of the breath, now and then, in one or the other nostril, is called 'Udaya' or Svarodaya.

The ancient Rishis found certain things peculiar in the rise and fall of breath in each of the two nostrils, that affected, rather governed, their various activities. The sustenance of life in this body, the functioning of the various internal organs, fullness of health or the appearance of disease, equanimity or tossing of the mind, all depended on the flow of breath in either of the nostrils.

They have recorded their experiments of this analytical study of the functioning of breath and variously termed it as 'Svarodaya', 'Svara Vijnana', 'Svara Sastra', etc.

Svara or breath is the first cause for all beings, because, without it no action is possible. Svara gets perfected in this physical body, but is dependent on the Nadis or astral tubes within which it circulates. The astral body, Linga Sareera, is made up of Svara and the astral tubes (Nadis).

Svara is one only. Firstly it divides itself into three parts, secondly it functions in a fivefold way and from this it manifests in twenty-five different varieties without losing its integrality.

Svara is the reflection of Brahman. A knowledge more secret than the Svara Yoga, a wealth more useful than Svara Yoga, have never been found. In the Svara are the Vedas and the Sastras. It is the hidden of the hidden, the secret of the secret, the revealer of Brahman or the Eternal, the bestower of supreme peace and bliss.

By knowing the nature of inhalation and exhalation, by having a comprehensive understanding of Svara Yoga, in theory and practice, there comes into being the knowledge of past, present and future, and miraculous powers as well, to control the actions of Time. By this power of Svara Yoga one verily goes beyond Death and attains the power to cast away the physical body at will or to prolong it for a very long time.

Yoga Yoga is derived from the root Yuj, to unite. In its highest sense it means the union of the individual soul

with the Supreme Soul, the union of the part with the whole, the merger of the microcosm in the macrocosm. It is a sublime science that links the various planes of existence-physical, astral, mental, intellectual and intuitional and leads to a harmonious development of all of them.

Yoga is thought of by many to be something extraneous in the ordinary walk of life of every individual, as something concerned only with those who have dedicated their lives to the cause of Self-realisation or realisation of God, having renounced the material walk of life. It is not to be considered so.

Yogic practices are the imperative need of the day. Any art or science that leads to a harmonious development of the different faculties in man, that leads to the fullest perfection of life in all its aspects and that bestows upon an individual health, longevity, happiness, all-round success, and mental equipoise and peace, and finally Immortality can be called Yoga.

Harmonious development, all round success and perfection of health and life is the keynote of Yoga.

The practice of any Yoga should be regular, systematic and, further, practised with a perfect detachment to the bye-paths that tempt the individual with some power or other.

There are various types of Yogas that help one develop one aspect or the other in an individual. Hatha Yoga and Pranayama help to attain perfection of health and body. But Svara Yoga dives deep into the mysteries of the Life-Principle and offers guidance to every act of the individual and forewarns him as well, in many a case.

Success in life, accumulation of wealth and attainment of mental peace depend upon one's health and activities. Svara Yoga controls both of them. It cautions about a disease that shall appear in the future and prescribes, as well, the remedy for any disease that may be latent in an individual. It prescribes again proper moments to undertake fresh activities so as to attain maximum good. So, Svara Yoga is a Secret Science of Health and Longevity, of success and wealth, of eternal Peace and Immortality.

Chapter III

PRANA AND ITS DIVISIONS

Prana is the name given to the Universal Principle that sustains and supports all forms of activity and energy. It circulates within the air that we breathe in but it is neither the air nor any of its constituents.

Along with every inhaling breathe, man draws into his system an abundance of Prana. Merely because it contains oxygen, the air cannot support life and maintain activity within this body. It should contain an abundance of Prana. If the oxygen in the air supports and helps the maintenance of the gross, physical body, the Prana contained in it, the Prana that eludes the grip of the scientists, sustains the subtle body and the Jnanendriyas, the astral body that eludes the diagnosis of the doctor.

Disease has essentially its root in the astral frame-work. As such, it defies the efforts of a doctor to diagnose it. But, Prana can reach deeper into the subtler spheres and as such sets right the disease, raises the lowered level of health to its original level.

Prana sustains the nervous system of the physical body, too, and is utilised by the mind and exhausted by willing, thinking, etc. Even our physical actions, the movement of the muscles and limbs, need a certain portion of the nerve-force which is but Prana only. Keeping in view the fact that we draw our supply of Prana from the Cosmos through our breathing system, we should know how to maintain our breathing system properly and also how the Prana helps our actions and circulates in our body.

Nadis or Astral Tubes The Nadi or the astral tube is the vehicle for Prana. Just like the circulation of blood in the blood vessels,
tiny and big, Prana is carried to the different parts of our body through the Nadis or the astral tubes.
There are 72,000 Nadis within the human body. They belong to the astral body and are not therefore visible to our physical eye. Nevertheless, we can feel the course of Prana through these astral channels by a keen inwardly gaze. They pervade the inner or astral body (Linga Sareera) and depend upon the circulation of Prana. They have their origin in the region of the navel, the Kanda Sthana.
At Muladhara Chakra, in the seat of Kundalini, the Serpentine Power, there is a Nadi coiled like a serpent.
From it originate twenty Nadis, ten branching upwards and ten downwards.
There exists a Chakra, made up of the following ten Nadis, viz., Ida, Pingala, Sushumna, Gandhari, Hastijihva, Pusha, Alambusha, Kuhu, Shankini and Sharada.
Among the above ten, Ida, Pingala and Sushumna carry Marut or the Breath of Life in them.

The route of Sushumna is called the path of Time and it leads to Brahmarandhra, the gateway or opening that leads to Chidakasa or the transcendental plane of Brahman, Super Consciousness that is non-dual.

The Nadis Pusha and Alambusha are connected with the sense of sight; Gandhari and Hastijihva with the sense of hearing. Shankini is related to the hole above the pineal gland while Kuhu is connected with the anus. Sharada is related to the mouth.

Divisions of Breath Prana or the Vital Force that we breathe in along with the air is also divided into ten divisions without losing its integrality. These apparent divisions are made in accordance with the various activities of the individual being, subjectively, with the help of the Prana. The ten divisions are Prana, Apana, Vyana, Udana, Samana, Naga, Kurma, Krikara, Devadatta and Dhananjaya.

Prana is the most important of the ten and works in the following regions, namely, the facial region, nostrils, navel and above the heart-lotus. It is the cause for sound, utterance, breath, shortness of breath and cough. Apana circulates in the region of the anus, penis, and at the sides. It also vibrates in the thighs, testicles and is and below the navel cavity. It activates the above organs and parts of the body and helps urination, defecation and excretion. Vyana controls the functions not attended to by Prana and Apana in their respective regions. It circulates in the eyes, ears, waist and nostrils and private parts.

Samana pervades all over the body and circulates in all the 72,000 Nadis and carries with it the fire of hunger. It helps digestion and the using up of all the food consumed by an individual.

Udana's field of action is represented by all the joints and the throat. It helps the various limbs to function.

Naga controls speech while Kurma is in charge of the winking of the eye-lids. Krikara is behind hunger and thirst; he causes them. Devadatta is concerned with expansion such as yawning, and Dhananjaya causes the sound in ears (heard while we plug the ears.)

Cleansing the Body We have seen above as to the importance of the proper functioning of Prana by virtue of its being linked with every activity of ours. So, we should always keep the body, physical and astral, clean and help the flow of Prana through the astral channels. Otherwise, there will be a stoppage of the corresponding functions and that will lead to a diseased condition of body.

The art of cleansing the physical body and mind with the help of Prana, is composed of the three stages, Rechaka, Puraka and Kumbhaka.

To begin with, inhale through Ida Nadi (Chandra Nadi, Left Nostril) and exhale through Pingala Nadi (Surya Nadi, Right Nostril). First firmly establish yourself in this practice, by doing it three times daily, morning, noon and evening, for a month. At each sitting, do this for 20 to 100 times, gradually increasing it day by day, from 20 to 100.

Sit in Padmasana with Udyana Bandha. Exhale the air slowly and naturally, without making sound or using any extra force. Exhalation should be slowly done without jerking, using the breath and aiming at the fifth ventricle or sixteenth Kala. It helps to burn all sins and effects a charming personality. This is Rechaka.

Puraka means filling up. One fills the entire body with life or Vital Force even as he inhales air from outside.

Care should be taken to see that every part of the body is filled with Prana or the Vital Force while doing this act. Puraka also should be done slowly without haste or jerk. This act of filling the body with air (Prana) should be done till we feel it near the crown of the head. This gives manliness, courage, strength, growth and fulfilment and a divine glow in the personality.

Next comes the third and last act. It is retaining the breath inhaled. Try to retain the breath without fear, without shaking the body. This is called Kumbhaka. If you are disturbed in this act, slowly and steadily exhale without any fear or anxiety. You should use your will power to retain the air inhaled and do not force the air inside by continuing the act of inhalation. This sort of retention burns the poison within the system, digests the food and kills all bad humours. The practice of Kumbhaka should be taken during the second month of practice, and not before. The first month should be fully devoted to mere exhalation and inhalation. The Nadi gets purified by that and becomes fit for doing Kumbhaka.

Rules to be Observed

Those who practise Pranayama, breath-control, should observe the following rules, in addition to what they may receive from time to time from their teachers.

1. Should take Sattvic diet avoiding chillies, salt, sour and pungent things.
2. Should avoid liquors, meat, tobacco, etc. And should observe Brahmacharya.
3. Should never bathe in cold water, in a river or tank. Should take bath in lukewarm water. Since Pranayama produces a vast amount of heat internally, cold water baths may lead to cough or cold.
4. Kumbhaka should be done during the early hours of the morning or during the evening hours, when it is generally cool.
5. It will be good if Pranayama is practised in calm and cool places like river banks, gardens, or in places resorted to by Yogis for seclusion.
6. Pranayama should be practised when there is a flow of fresh breeze, pure and free from the impurities of the city atmosphere. Otherwise, you will be taking into your system the impurities contained in the air.

Chapter IV

THE SUN, MOON AND THE FIRE

In the foregoing chapter we have seen the various divisions of breath and that of the astral tubes, Nadis. Of the ten Nadis, which we mentioned as going upwards from the navel, three are most important, namely Ida, Pingala and Sushumna. The sane leading of a healthy life of longevity and peace that shall bless us with Immortality depends upon the nature of the flow of breath through these three Nadis, and the rhythm and ease with which it flows.

Ida or Chandra Nadi (the Moon) is determined by the flow of breath through the left nostril. Pingala or Surya Nadi (the Sun) is determined by a flow in the right nostril.

These two Nadis function alternately. The change of flow from one nostril to the other is called Vishuvat The time when this change occurs is highly inauspicious and no good or bad act should be done at that time, at the time of Vishuvat.

When during the change of flow there is an obstruction in the new channel, naturally there will be a forcible expulsion of the obstructing matter and the clearance of the passage, generally resulting in a mild or heavy sneezing. That is why sneezing is considered as an ill-omen, it denoting Vishuvat.

Each of the two Nadis function alternately, each for a period of one hour or 2 Ghatikas, starting from sunrise.

Ida and Pingala are not the gross sympathetic chains. In the physical body they tentatively correspond to the right and the left sympathetic chains.

Ida starts from the right testis and Pingala from the left testis. They meet with Sushumna at the Muladhara Chakra and make a knot there. The junction of the three Nadis at Muladhara is known as Mukta Triveni. Ganga, Yamuna and Saraswati dwell in Pingala, Ida and Sushumna, respectively. Their meeting place is called Brahma Granthi. Again they meet at Anahata and Ajna Chakras.

Sushumna This is the most important of the three important Nadis which we have taken into consideration. When the breath changes its flow from one nostril to the other in quick succession with every breath, it is termed to be in Sushumna and considered to be inauspicious for any act. This state of flow is called Vishuvat which means, destroyer of all actions. It denotes Vikshepa or tossing of the mind, restlessness, haste, non-fixity and hesitation of the mind and a defective posture of the body as well. In this state one is advised to take rest and recover the balance of

mind. No act should be done at this time because it denotes that the mind is not steady or firm in its motive and that there is doubt and hesitation. Hasty actions always make one to repent afterwards.

There is a second variety of Sushumna and it is cognised by the flow of breath simultaneously through both the nostrils, and is further characterised by the evenness of flow without any jerk, and by a concentration of the mind on any one of the six Chakras. It is the best opportunity to concentrate and meditate upon the Lord during Sushumna, there being a natural tendency of the mind as such to be calm and fixed. There should be no other undertaking.

It is very difficult to maintain a constant flow of breath through Sushumna and therefore, even the short and insignificant duration for which the Sushumna flows should be used to give the maximum good.

The Characteristics of the Nadis Ida is cooling and Pingala is heating. Pingala digests the food. Ida is of pale colour; Sakti-rupa. Pingala is of fiery red colour, Rudra-rupa. Ida and Pingala indicate Kala, time, and Sushumna swallows time.

In the bright fortnight Ida is powerful. Pingala is powerful during the dark fortnight. In Ida the appearance of breath is that of Amrita. It is the great nourisher of the world. In the right, the world is always born.

The Chandra Nadi is regarded as feminine. It is associated with blackness and with the fixed signs of the zodiac. The Surya Nadi is regarded as masculine. It is associated with whiteness and with the moveable signs of the zodiac. The Agni Nadi (fire, Sushumna) is regarded as neuter and is associated with the common signs of the zodiac.

The Chandra Nadi has influence over the western and southern quarters. The Surya Nadi has influence over the eastern and northern quarters.

The Chandra or Ida is above in the third ventricle and the Sun or Pingala is just below the solar plexus.

In between, when the Prana solely circulates within the Sushumna, one gets lost to the external world. This is the preparation for Samadhi and is an excellent one.

Cheating Time The man who is an adept in controlling the function of the three Nadis and who can still the Prana in Sushumna, cleanses the mind, and he alone can cheat or transcend time, Kaala or Death..

The person who has thus stilled the Prana in Sushumna should attempt to lead it towards Brahmarandhra and then he will experience Samadhi or the Super-conscious State.

The Yogi knows the time of his death. He takes his Prana to Sushumna, leads it to Brahmarandhra and defies time or Death.

Time or Death is called Kaalah Too many events are linked by time; hence He is called so-Kalayatiiti kaalah. Birth and death are within time. To go beyond time is to go beyond birth and death, to attain Immortality.

Sun and Moon, the two Nadis, determine the day and night for all beings. When they are functioning, day and night are passing one after another, life gets exhausted thereby. Every time you exhale, you lose 4 Angulas of breath; you inhale 8 Angulas whereas exhale 12 Angulas. In mortals, mainly the Chandra Nadi functions. By checking the flow through Chandra Nadi one can live longer. By controlling the flow through both the Nadis, Ida and Pingala, one lives for a very long time.

Sushumna is the eater of time. This is the greatest

Yogic secret. By confining the breath to Sushumna, one enjoys sound health and infinitely prolongs life. By leading the breath along the Sushumna to the crown of the head, one attains Immortality, drinks Amrita, Nectar. When you detect Death, restrain your breath in Sushumna. Death will run away from you.

That is how you should get over death and enjoy good health and prolong life indefinitely.

Chapter V

SVARA VIJNANA

The flow of breath through Ida, Pingala and Sushumna Nadis holds a special significance with reference to our healthy living and activity. In this chapter we shall study in detail some more facts regarding the flow of breath in the above three Nadis.

Duration of the Flow Each of the two Nadis, Ida and Pingala, function alternately for a period of 2½ Ghatikas (one hour) at a stretch, beginning from sunrise. Thus, in the course of a single day (twenty-four hours), the breath flows twelve times in Ida and twelve times in Pingala. This indicates the normal functioning of the breath and the Nadis and good health as well.

Generally, Sushumna does not function when the man is engaged in actions, either mental or physical. Only when the mind gets concentrated and controlled with all its Vrittis subsided, the Sushumna (flow of breath simultaneously from both the nostrils) functions. If, on the other hand, the other variety of Sushumna (fluctuation of the flow at rapid speed and with jerk) functions during the waking state of a man or when the mind is not in a meditative mood, it denotes certain disturbances in the normal flow of breath.

Healthy Flow In addition to the above rule that controls the flow of breath in the two Nadis, the lunar days also influence the functioning of the Nadis but does not change the duration stated above.

Here it should be borne in mind that the moon exercises a powerful influence over the human mind. In the Purusha Sukta you will find, Chandrama Manasc Jatah-the moon is born of the mind (of the Virat Purusha, the Cosmic Being). In the cosmos, the moon is controlled by the Cosmic Mind. The individual mind being a speck of the Cosmic Mind has therefore the connection with the moon, and being only a speck, it feels itself controlled by the moon. When the moon waxes and wanes, its connection with the mind also fluctuates, and thus there arises a sympathetic reaction in the mind. Hence, the relationship between the flow of breath and the lunar days.

On the first day of the bright fortnight, the flow starts for the day with Ida or Chandra Nadi. Thereafter, it regularly changes its course at the end of each hour of the day, from Ida to Pingala and Pingala to Ida. This procedure continues for three days. On the morning of the fourth lunar day (of the bright half) the flow starts from Pingala or Surya Nadi, with hourly changes as mentioned above and this, too, continues for

three days. Thus, there is a change in the flow of breath on every fourth lunar day morning. If, on any day, the flow starts with Ida, the fourth day from that is marked by a flow in Pingala at sunrise.

The reverse is the case with the dark fortnight. The first lunar day of the dark fortnight starts with Pingala functioning at sunrise and flows with hourly changes and the changes at the end of every third day as detailed above. To summarise: Ida flows at sunrise on the following days: 1st, 2nd and 3rd; 7th, 8th and 9th; 13th, 14th and 15th lunar days of
the bright half; and on the 4th, 5th and 6th; and 10th, 11th and 12th lunar days of the dark half.
Pingala starts on the following days: 1st, 2nd and 3rd; 7th, 8th and 9th; 13th, 14th and 15th of the dark half, and 4th, 5th and 6th; and 10th, 11th and 12th of the bright half.
The above indicates the natural and normal flow in a healthy man. If it be otherwise, then internal disorders are indicated. They can be rectified at once without being allowed to develop and become serious ones, by setting right the flow. This takes place without the help of medicines but with the help of Prana.

Significance of the Flow Ida at sunrise and Pingala at sunset are auspicious. Ill health and harmful results are denoted if the flow
be otherwise.
A continuous flow of Ida throughout the day and Pingala at night makes one a great Yogi.

Success in all undertakings results if the flow be in the Chandra Nadi on Mondays, Wednesdays, Thursdays and Fridays of the bright half of the lunar month.

Similarly, a flow in the Surya Nadi on Sundays, Tuesdays and Saturdays of dark fortnight denotes all-round success.
The following orders of flow are also good, viz., Ida during morning and noon and Pingala during the evening.
Again, the flow of breath along Ida and Pingala is related to the zodiacal signs rising in the East. The flow of Ida is good while Taurus, Cancer, Virgo, Scorpio, Capricornus or Pisces rises in the East. The flow of Pingala is good while the remaining six rise.

Changing the Flow The auspicious and inauspicious flows are mentioned above, so that each individual can regulate and
direct the flow of breath along a particular channel at a particular time, to bless his undertakings with success. A knowledge of the various means of changing the direction of flow, therefore, is essential. There are various means of changing the course of breath from one nostril to the other, of which few are mentioned here.

1. Plug the nostril (any one) with a light cotton pad. The breath will flow through the other (open, free) nostril.
2. You can close the nostril through which the breath flows with your thumb. This will divert the flow through the other nostril.

3. When Ida flows, place the left palm on the ground (while sitting on the ground in Sukha Asana or Padmasana) and press the left elbow on the left side just underneath the ribs, applying a little pressure. Slightly incline your body towards the left side. The flow of breath will change from left to right. The same should be done on the right side with the right elbow if you wish to change the flow from right to left.

4. You can use the Yoga Danda, a small staff of about one cubit in length with a U-shaped piece fixed horizontally at the top. Place the portion of the hand just below the arm-pit in the U-shaped groove. Apply slight pressure and bend a little on that side. The flow will be diverted to the other side. The same can also be done with the help of a long staff while walking or standing.

5. The mind also can be trained to control the flow. Just like controlling the bodily muscles, by a mere thought of the mind, the flow can be changed from one nostril to the other.

6. If you are lying on your left side, the flow will be through the right nostril and vice versa.

You shall have to change the flow as and when necessary, according to your requirements. Changing the flow to Sushumna is slightly difficult and maintaining it there is still more difficult.

Changing to Sushumna

The following methods will help one in changing the flow from either of the Nadis to Sushumna.

1. Lie flat on your back on the ground, without using pillow. Concentrate on the tip of the nose or on the space between the two eye-brows, Trikuti. Sushumna will function.
2. Sit erect in Sukhasana, Padmasana or Siddhasana. Do a few rounds of Bhastrika Pranayama. Concentrate as above. The flow will be through Sushumna.
3. Concentration on any one of the six Chakras will also help a flow in Sushumna.

It is the steadiness of the vertical posture in which the spinal column will be in a straight line, and the intensity of the concentration and fixity of thought that goes to ensure a flow of breath in Sushumna. That alone will help maintaining the flow. If anyone of the above three gets disturbed, the breath will be diverted along the right or the left nostril.

Use of the Nadis During the flow of Surya Nadi, strength, vitality and good digestion are ensured. During the flow of
Chandra Nadi, digestion takes place but poisons are formed in the system. Sushumna leads to final beatitude.

While sleeping on the left side, the Surya Nadi functions and the mind sleeps well; because, Chandra Nadi is given rest. If Chandra Nadi flows while sleeping, it will be a disturbed sleep, may be, dreams are seen.

Hita Nadi (in which the mind rests on its way to deep sleep) is slightly to the left and it should not be disturbed by a flow in Chandra Nadi while the man sleeps. With Hita Nadi disturbed, dreams result. Therefore, you should always sleep on your left side allowing the Surya Nadi to function. Thus, two things are had, viz., sound sleep and ideal digestion leading to health and strength and vitality.

You can keep your consciousness awake while allowing the senses and the lower mind to sleep, if you go to sleep on your right side. This should be attempted only when you are freed from the tossing of the mind and desires and are sure that no dream will occur. In all your external activities which are calculated to do good, individual and universal, see that they are started while the Chandra Nadi functions. The following are some of the good acts that can be begun during a flow in Ida: Entering new mode or walk of life, starting scriptural studies, travelling, meeting friends, relations and elders; erecting buildings and temples, cultivation, taking new appointments, marriage, wearing new clothes and jewellery, and preparing nourishing medicines. Surya Nadi should function while a study of Mantra Sastra (Black Magic) relating to Rajasic or Tamasic deity is started. While eating and taking bath also, Surya Nadi should function.

In short, acts of lasting good should be started while breath flows through Ida and all acts that are either transitory or temporary in their nature should be performed while Pingala or Surya Nadi functions. Sushumna should always be reserved for spiritual good, for concentration and meditation, for doing Kumbhaka,

(Note: A list of various acts that are to be undertaken respectively during the flow of Ida and Pingala, is appended to the book.)

Chapter VI

THE TATTVAS

Creation is but a play of three Gunas (Sattva, Rajas and Tamas) and the five elements, viz., Prithivi (earth), Apas (water), Tejas (fire), Vayu (air) and Akasa (ether), in their non-quintuplicated and quintuplicated forms. Starting from Brahma Loka (the Subtlest Plane of Objective Consciousness) right down to this mundane world of ours, everything is made up of the above-mentioned three Gunas and the five Tattvas.

In the different planes, in between, only the astral tubes (Nadis) differ. With every act of inhalation or exhalation, there is a simultaneous rise and fall of these Tattvas. An all-comprehensive knowledge of the flow of breath with special insight into the movement of the Tattvas in it, leads one to Salvation. There is a Tamil proverb which runs thus: Saram Paarppaan Param Paarppaan; which when translated means, 'He who sees well the rise and fall of the Tattvas and knows their various influence in the field of creation, sees the Transcendental.'

The Five Tattvas Prithivi: The seat of Prithivi Tattva is at Muladhara Chakra. Its colour is yellow. Its Tanmatra is Gandha or
smell. The sense of smell (and hence nose) is the Jnanendriya that is connected with this Tattva, and anus is the Karmendriya (organ of action) that is connected with this Tattva. While this Tattva reigns supreme, diseases like jaundice, mental debility, fear, etc., arise. The Bijakshara for this Tattva is 'Lam'.

Apas: The seat of this Tattva, Apas or water, is at the Svadhishthana Chakra, at the root of the generative organ. This Tattva is white in colour. It is connected with the sense of taste (tongue, the organ of knowledge through taste) and the generative organ (Karmendriya related to Apas Tattva). Delusion, unconsciousness, etc., take place during the supremacy of this Tattva. The Bijakshara for this Tattva is 'Vam'. **Tejas**: The seat of Agni Tattva is at Manipura Chakra that is situated at the navel. This Tattva is red in
colour. It is related to the Jnanendriya eye and the Karmendriya feet. Anger, swelling of the body, etc., are related to this Tattva. Ram' is the Bijakshara for this Tattva. **Vayu**: Vayu is seated at Anahata Chakra, at the heart-lotus. It is green or bluish green in colour. Its
Tanmatra or Guna is Sparsha (touch). It is connected to the Jnanendriya skin, sense of touch, and the Karmendriya hands. Asthma, T.B., etc., result from disturbance to this Tattva. The Bijakshara for this Tattva is Yam'.

Akasa: Vishuddha Chakra at the throat is the seat for Akasa Tattva. Black spots or black denotes the colour ofthis Tattva. Some hold that this Tattva is of the colour of dark indigo or dark blue. Sabda is its Tanmatra. Itis linked with the Jnanendriya ear and the Karmendriya tongue. 'Ham' is the Bijakshara for this Tattva.

Meditation on the Tattvas The various defects and diseases that result from the disturbances caused to the various Tattvas can be
easily rectified and cured by a proper meditation on the Tattvas concerned.

Meditation on Prithivi: Conceive of the Prithivi Tattva as a square, yellow in colour, and giving out a pleasing smell. Meditate on it, uttering side by side its Bijakshara. Concentration on the Tattva should be at Muladhara Chakra. By constant meditation the body will take a golden hue and divine lustre and the practitioner will be
endowed with robust health. You should repeatedly visualise the Tattva as described above through your mind's eye. **Meditation on Apas:** Visualise a semi-circle white in colour at Svadhishthana Chakra and meditate as usual
at Brahma Muhurta. The meditator will be freed from hunger and thirst and will not be affected by water. The Bijakshara Vam' should be repeated during the Dhyana. **On Agni:** Concentrate on a triangular shaped form of the colour of red at Manipura and meditate as usual
uttering the Bijakshara 'Ram'. The practitioner will not be affected by fire in any form and will develop wonderful digestive power. **On Vayu:** Concentrate on Anahata Chakra on a circular shaped form, green in colour. Perfection in
meditation on Vayu will endow one with powers to roam freely in air.

On Akasa: Meditate on this Tattva uttering its Bijakshara Ham'. Visualise a formless object, black in colour or black spots at Vishuddha Chakra.

Perfection in meditation on Akasa Tattva endows one with knowledge of the three times, all Siddhis, etc.

Right meditation on the different Tattvas will cure the diseases caused by the different Tattvas.

The best time for meditation is Brahma Muhurta and the Asana or posture is either Padmasana or Siddhasana.

There are various ways by which one can know the Tattva that rises at a particular time in one of the Nadis. Since the Tattvas govern our activities, a knowledge of the same is essential. Every breath of ours is associated with one or the other of the Tattvas. When we are able to know the Tattva that is flowing at a particular time, we can beneficially perform actions that are favoured by that Tattva. Herein are mentioned a few methods of knowing the Tattva that functions at a time.

Discerning Through Colour First let a man sit in Padmasana or Siddhasana with Shanmukhi Mudra. (In this the ears are closed with the respective thumbs, the eyes with the forefingers, the nostrils with the middle fingers and the mouth is kept shut by pressing the lips together by means of the last two fingers. For further details, kindly go through my book, Hatha Yoga' or 'Kundalini Yoga').

Let him slowly concentrate at the tip of the nose or at Trikuti, the space between the two eye-brows There will be some movement of colours, generally without any other differentiating adjuncts. The following colours denote the respective Tattvas mentioned with them: Yellow-Earth; White-Water; Red-Fire; Dark Blue, Bluish Green or Green-Air; Black or Black Spots-Ether.

Shape of the Tattvas Let the man hold a clean mirror, at a distance of six inches from the nostrils, intersecting the flow of breath. Because of the warmth of the exhaled air, there will be a dew like formation on the mirror with a definite shape as detailed below. Each shape represents the Tattva mentioned along with it. Square or Rectangle Earth; Semi-circle-Water; Triangle-Fire; Circle or Hexagon-Air; Small Spots- Ether.

Direction of the Flow When Prithivi is predominant, the breath flows directly in a straight line. With Apas, the breath flows slightly in a downward direction. An upward flow indicates Fire, and a flow at random at acute angles indicates Air. When the air exhaled out, flows in a diffused way even very near the nostrils (generally just inside the nostrils) know that to be Akasa.

Colour Test As stated before, Earth is yellow, Water is white, Fire is red, Air is blue or green or a diffusion of both, and Ether is black. The following test indicates one's mastery over the colours.

Let a man sit down in any Asana with five marbles, each one having one of the above five colours, at his back. Let him close his eyes and think of a particular Tattva which, he thinks, is functioning at that time. Let him try to pick out a marble without seeing its colour. Afterwards let him verify whether the colour of the marble corresponds to the colour of the Tattva, that he imagined. If there is perfect agreement at all times in respect of all the Tattvas, then he has studied and understood properly the nature and flow of the Tattvas through their colour.

When a particular Tattva is rising, only the corresponding colour can be picked by the fingers. The finger cannot err because its function is controlled by the Tattva.

The Taste of the Tattvas

Earth is sweet, Water is astringent, Fire is sour, and Air and Ether are bitter. While concentrating and meditating on the Tattvas, the respective tastes are experienced at the tip of the tongue. These tastes are to be associated while meditating on the Tattva.

The Length of Flow

While a man exhales, the exhaled air-column flows straight for some distance before getting diffused into the external atmosphere. It can be easily felt by keeping the palm in its course and by moving the palm up and down along its course as well.

A twelve-inch flow denotes Earth. Fire is denoted by four inches. Water is known by a sixteen-inch flow, while a column of eight inches denotes Air.

When Ether is rising, the flow is not cognised outside the nostrils. It makes a sort of whirling within the nostril and even as it issues out of the nostril, it gets mixed with the air outside.

These are a few methods among many by which we can know the particular Tattva that rises at a time. The method of utilising this knowledge for our well-being is detailed elsewhere in this book.

The Tattvas and the Luminaries

Earth stands for Sun and Jupiter. Water represents Moon and Saturn. Fire denotes Mars, and Mercury is denoted by Ether. Fire in Chandra Nadi denotes Venus.

There is another version which says that Sun and Mars belong to Fire; Moon and Venus to Water; Mercury to Ether; Jupiter to Earth; and Saturn, Dragon's Head and Dragon's Tail (Rahu and Ketu) to Air.

The twenty-seven lunar mansions (stars) are controlled as under:

Prithivi Tattva: Rohini, Anusha, Jyeshta, Uttarashada, Sravana, Danishta and Abhijit (the 28th Star).

Apas Tattva: Moola, Purvashada, Ardra, Satabhisha, Uttarabhadrapada, Revati and Aslesha.

Agni Tattva: Bharani, Krittika, Pushya, Magha, Purvaphalguni, Svati and Purvabhadrapada.

Vayu Tattva: Asvini, Mrigaseersha, Punarvasu, Uttaraphalguni, Hasta, Chitra and Vishaka.

Of the twelve zodiacal signs, Aries, Leo and Sagittarius belong to Tejas or Fire Tattva; Virgo and Capricornus
belong to Earth; Gemini, Libra and Aquarius belong to Air; and Cancer, Scorpio and Pisces belong to Water.

Ether pervades all the stars and the zodiacal signs.

The Tattvas and the Human Body

Prithivi controls bones, muscles, skin, hair and the astral tubes.

Water controls the semen, germinal fluid in woman, fat, urine and saliva.

Fire rules over hunger and thirst, sleep and drowsiness and light

Air governs motion, walking, smelling, contraction and expansion.

Ether gives love and hatred; shame and fear, and loss of worldly thoughts.

Benefits of the Tattvas Works begun while Prithivi rises, always end with success. Temporary acts (i.e., acts which are not expected to give lasting effects such as eating and drinking whose effects last only for a fixed duration) can be done when Apas functions. Acts begun while the other three, Agni, Vayu and Akasa function do not yield good results. Therefore it is better to meditate on God during those moments. They are best suited for spiritual good alone.

Agni Tattva gives rise to harsh actions and hence one should exercise great care in any undertaking during its rise. Akasa Tattva blesses one with Yogic success.

The Prana can be easily controlled and retained within (Kumbhaka) during Akasa Tattva; hence the mind too gets easily controlled and one-pointedness or Ekagrata of the mind can be had during Akasa Tattva.

Akasa Tattva is useless for all worldly acts since the mind Has a tendency to keep quiet without becoming extrovert. For worldly acts Earth and Water are auspicious; Fire is middling in effects and Air and Ether are inauspicious.

The following details are helpful for predicting future Events and answering questions pertaining to any Thought that may be latent. Earth governs the West, Water the East, Air the North and Fire the South. Ether governs the mid-points.

The rise of Earth and Water in Chandra Nadi is highly auspicious with regards to success in all undertakings, while Fire does the corresponding good if it flows in Surya Nadi.

Earth and Water denote income respectively during the day and the night. Fire denotes death. A general reduction is indicated by Air and, at times, a total extinction is denoted by Ether.

Earth signifies fixity, Water denotes income, Air denotes motion and unstability and Fire and Ether loss and death.

Earth represents thoughts pertaining to roots and strange creatures having many limbs. Water and Air give rise to thoughts related to living beings and quadrupeds. In Ether there is generally no thought, or thoughts pertaining to heavenly beings arise in the mind. The subject dealt with in this chapter is for full-blown Yogis. Without a firm establishment in Yoga, the Tattvas cannot be utilised for any purpose such as for curing ailments, for guiding the future course of events, etc.

Chapter VII

GENERAL INFERENCES

The first and foremost duty of a Yogi who has mastered this Science of Breath with a full knowledge of the Tattvas and their course of action is to help the public with timely advice regarding the general features in prosperity in the land. The following few facts will be found to be of great help.

Annual Readings Let the Yogi sit in Padmasana at the time of Mesha Sankranti (the moment when Sun enters Aries) and
analyse the nature of Tattva and Nadi.

Earth, Water and Air in moon denote abundance of all varieties of grains.

Fire and Ether generally denote famine in the land.

A flow in Sushumna indicates confusion, fear, and epidemics in the land.

Water indicates good rain. Air indicates accidents and little rain..

If the proper Tattva rises and Nadi flows according to the requirements of the week day, lunar day, and time of the day (while Sun enters Aries) success in every sphere is easily told.

Similar to the above, weekly, fortnightly and monthly and daily predictions should be given.

The breath should be made to flow in Chandra Nadi at the time of analysing the general prospects of the Land.

If at the time of query, Fire rises, there will be wide fluctuation in the market. Ether denotes scarcity of goods in the market. At such moments, it is better to stay market proceedings and continue the same after a month or fortnight. If at the time of query, the breath changes its flow from Moon to Sun, there will be fearful diseases in the
land.

When Chandra Nadi is functioning, then earth will yield in plenty and it will also rain in time in plenty.

Guidance for Individuals

1. EATING: Eat well in Chandra Nadi; moderately in Surya Nadi and very little in Sushumna. It is better to fast while Sushumna functions. Food taken during that time is not digested. It will cause disease.

Sweet should be taken when Earth rises, liquids in Water, fried things in Fire, roots, tubers and cereals in Air and salts in Ether.

The following order should be observed with regard to diet: Earth in Moon-rice and milk; Earth in Sun-fats; Water in Moon or Sun-oil-cooked foods; Fire in Sun or Moon-flour and beans; Water in Moon-ghee; Water in Sun-oil-cooked foods; milk porridge when Earth and Water are in Moon; Earth and Water in Sun-buttermilk.

Generally take fruits and milk when Earth, Water or Fire functions in the Moon. When Air or Ether functions in Moon take cooked leafy vegetables.

The order in eating should be ghee, sweets, sour and pungent things. You should begin with ghee preparations and end your meals with pungent things.

Chaaru or Kheer or Payasam (rice cooked with sugar in milk) is a good diet for the practitioner of the Svara Yoga in particular and for all in general.

Too hot foods and acidic foods should be avoided.

Hot food along with sour or cold milk gives rise to biliousness.

Cold and watery foods taken during Moon give rise to rheumatism while increasing at the same time the uric acid content.

Food should be taken in Chandra Nadi, very slowly, to ensure perfect digestion.

When Chandra Nadi is made to function while taking food and just after it all poisons are destroyed.

2. BATHING: Enter into the river or tank while Surya Nadi functions. Biliousness will be cured thereby. Come out of water when the flow changes from Sun to Moon. Uric acid will increase if you stay in water during the flow of Chandra Nadi. For taking oil baths, apply oil while the Moon flows, take bath when the Surya Nadi functions. This will prevent the formation of cough and phlegm.

Water that is too hot increases bile. Too cold water leads to rheumatism. Baths, especially oil bath should be in tepid water, or water warm enough to relieve pain.

Flow in Nadis

If Moon alone flows for days together continuously without the sight of Sun Nadi or vice versa, death should be predicted within a fortnight or month.

The continuous flow of any one Nadi, either Sun or Moon, for three full days indicates death within a year.

If there be a continuous flow in any one particular Nadi for two days together, death is indicated within two years.

If the continuous flow in any one Nadi be for a full Hay, then death is indicated in three years. Checking the flow of breath through Surya Nadi, elps one to transcend the Solar time. He who is an adept in this science and has a perfect control over the flow of breath and rise of the five
Tattvas attains immortality by making the Moon to flow during the day and Sun by night. The above facts are revealed so that one can find suitable means to prolong life and practise Yoga.

Chapter VIII

IMPORTANT INSTRUCTIONS

In the body of a human being, as already said in a preceding portion of this book, the total number of Nadis or astral tubes which carry energy is 72,000. Of these 24 are the chief ones. Out of these 24 again 10 are important and of these 3 are most important. These three Nadis are (1) Ida or Ingala or Chandra, (2) Pingala or Surya, and (3) Sushumna.

Ida is in the left part, Pingala is in the right part and Sushumna is in the middle of the vertebral column. Prana passes through all these Nadis to the different parts of the body. Ida flows through the left nostril, Pingala through the right, and Sushumna through both. Ida is the lunar, moon or the Chandra Nadi. Pingala is the solar, Sun or Surya Nadi. The Jiva is ever repeating the Soham Mantra. Watch the breath carefully. You will notice that the sound 'So' is produced during inhalation and 'ham' during exhalation. Watch very carefully the motion of the Ida and Pingala. Keep the Prana and mind calm. To those who keep the Ida and Pingala in proper order, knowledge of the past and the future becomes as easy as if they were in their sight.

In Ida the appearance of breath is that of Amrita. It is the great nourisher of the world. In the right the world is always born. In the midst the Sushumna moves. Do calm actions during the flow of Ida. Do vigorous actions during the flow of Pingala. Do acts that result in the attainment of psychic powers, Yoga and salvation during the flow of Sushumna.

Ida and Pingala are not the gross sympathetic chains. They are the subtle Nadis that carry the Sukshma Prana. In the physical body they tentatively correspond to the right and the left sympathetic chain. From the right testis and Pingala from the Ida starts left testis. They meet with Sushumna Nadi at the Muladhara Chakra and make a knot there. The
junction of the three Nadis at the Muladhara Chakra is known as Mukta Triveni. Ganga, Yamuna and Saraswati dwell in Pingala, Ida and Sushumna, respectively. This meeting place is called Brahma Granthi. Again they meet at Anahata and Ajna Chakras.

Ida is cooling and Pingala is heating. Pingala digests the food. Ida is of pale colour, Shakti Rupa. It is the great nourisher of the world. Pingala is of fiery red colour, Rudra Rupa. Ida and Pingala indicate Kaala (time) and Sushumna swallows up time. The Yogi knows the time of his death; takes his Prana into Sushumna; keeps it in Brahmarandhra, and defies time (Kaala or death). The famous Yogi Sri Chand Dev of Maharashtra fought against death several times by taking the Prana into Sushumna. He was a contemporary of Sri Jnana Deva of Alandi (near Poona). It was he who had Bhuta Siddhi, control over wild animals, through his Yogic practices.

The Ida and the Pingala have duration of five Ghatikas (two hours) each. They flow in order during the 60 Ghatikas of a day. By a Ghatika each, the five Tattvas also flow. The days begin with the Pratipada (the first lunar day). When the order is reversed the effect is reversed. In the bright fortnight, Ida is powerful. In the dark fortnight, Pingala is powerful. If the breath rises by Ida at sunrise and flows throughout the day and Pingala rises at sunset and flows throughout the night, it confers considerable good results.

Let the breath flow through Ida, the left nostril, throughout the whole day from sunrise to sunset and through Pingala, the right nostril, throughout the night from sunset to sunrise. This is the practice of Svara Sadhana. He who practises thus is verily a great Yogi. Practise this. Now wake up to drink the nectar of immortality. Shake off your habitual sloth, indolence,
inertia and all aspects of Tamas. Leave off your idle talks, gossipping and the obnoxious habit of criticising others. Do something practical. Wrong Svara is the cause of a host of ailments. Observance of right Svara as described above confers
health and longevity. This will doubtless bestow on you wonderful benefit.
During the course of one day and night the breath comes and goes out 21,600 times.

When the breath comes and goes out through the right nostril then Surya or Pingala Nadi is functioning. When the breath comes and goes out through the left nostril, Chandra or Ida is functioning.

The colour of Prithivi Tattva (earth) is yellow; the colour of Jala Tattva (water) is white; the colour of Agni Tattva (fire) is red; the colour of Vayu Tattva (wind) is green; the colour of Akasa Tattva (ether) is black.
If in the morning Surya Nadi is functioning, then to walk with right leg placed on the ground first, either in the eastern or northern direction is beneficial. To place the leg first on the floor after rising from the bed corresponding to the Chandra Nadi is beneficial. If Chandra Nadi is functioning, then one should walk three steps placing the leg first on the ground either in the southern or western direction.
If a man asks a question and if at that time Surya Nadi is functioning and if the questioner asks a question standing below, behind or to the right, then there will be success. If the Chandra Nadi is operating and the man stands above, in front or to the left, there will be success. To see the right palm early in the morning after getting up is auspicious. To touch the face early in the
morning with the palm corresponding to the Nadi is highly beneficial. If Surya Nadi is operating, the face should be touched with the right hand The three days of Surya Nadi are Sunday, Tuesday the days and Saturday. The days of Chandra Nadi are
Monday, Wednesday, Thursday and Friday. On corresponding to these Nadis if questions are asked they are fruitful. A question asked when Sushumna flows is not fruitful. The length of air generally coming out is 12 fingers; it is 20 fingers at the time of eating, 24 fingers while
walking, 30 fingers in sleep, 36 fingers at the time of copulation and still more while doing exercise.
Each of the Nadis changes in a healthy person at an interval of 2½ Ghatikas or one hour. When Sushumna flows, meditate on God.
In the bright half of any month for the first three days, the functioning of Chandra Nadi is beneficial. Surya Nadi is auspicious on the 4^{th}, 5^{th} and 6^{th} days. Chandra Nadi is fruitful on 7^{th}, 8^{th} and 9^{th}. On the 10^{th} and

11th, Chandra Nadi is beneficial. In the dark half of the month for the first three days Surya Nadi is beneficial and so on.

Do holy actions when Ida flows. Eating and conception should correspond with Surya Nadi. Ida Nadi showers nectar in all limbs.

When Chandra Nadi flows, start on a long pilgrimage, do religious ceremony, dig wells and tanks, inaugurate temples and images, take medicines, perform marriage, enter a new house, start agriculture, see a master or friend, worship your preceptor and study. Take exercise when the Surya Nadi is flowing.

When you enter or leave a house or a city, place the leg corresponding to the Nadi.

Practice Shanmuki or Yoni Mudra by closing the two ears with two thumbs, the two nostrils with the middle fingers, the mouth by the last two fingers and the two corners of the eyes with the index fingers. Do a mild Kumbhaka or retention of the breath and concentrate on the space between the two eye-brows.

If the circle seen is yellowish, it is Prithivi Tattva; if it is red it is Agni Tattva; if it is black it is Akasa Tattva.

The numbers for Surya Nadi are 3,5,7,9, i.e., odd, while those for Chandra Nadi are even, 2,4,6,8, etc. If at the time of Surya Nadi, a question is asked and if the letters of the question are odd, then the question will bear good fruits. Before you start the practice of Svarodaya, salute Lord Siva who is the giver of this wonderful science.

Repeat, 'Om Namah Sivaya'. Salute Sri Ganesha, the remover of all obstacles.

Chapter IX

PRACTICAL GUIDANCE

Asanas Suited for the Practice The breath should be examined after seating oneself on either deer-skin, or tiger-skin or Darbha grass, or white cloth or a beautiful soft carpet. On any one of the above-mentioned seats, one should assume the pose of Padmasana, drive away all dissipating thoughts, do the Pranayama which goes by the name of Uddiyana Bandha and concentrate one's attention upon the movement of three Nadis which are the most important of the seventy-two thousand which function in the human body. The breath runs through the nostrils 21,600 times every day. It passes through the plexuses called Mooladhara, Svadhishthana, Manipura, Anahata, Vishuddha and Ajna.

The Three Important Nadis The Nadi known as Ida is the breath running through the left nostril. That which runs through the right nostril is called Pingala. The former is also known as Chandra Nadi; the latter is likewise known as the Surya Nadi. When the breath passes through neither nostril, it is in what is known as Sushumna Nadi. That is also called Agni Nadi. When the breath runs equally in both the Nadis, it is known as Purna. The Chandra Nadi is regarded as feminine. It is associated with blackness and with the fixed signs of the zodiac. The Surya Nadi is regarded as masculine. It is associated with whiteness and with the movable signs of the zodiac. The Agni Nadi (Sushumna) is regarded as neuter. It is associated with the common signs of the zodiac.

If one goes on a journey, one must start when the Chandra Nadi is running and reach the destination when the Surya Nadi runs. At the time, the Chandra Nadi functions, i.e., when the breath runs in the left nostril, the time is auspicious for doing the following things:-sending a messenger, being oneself ambassador, wearing new clothes or an ornaments, performing the marriage ceremony, engaging a servant or dependent, digging wells or tanks, buying house sites, entering a new house for occupation; selling a commodity, visiting a monarch for the first time, performing purificatory rites, fixing and consecrating one's object of worship, curing fever, pacifying an old enemy, learning a new thing, storing grains, investing money, making gifts and giving up evil habits.

When the breath is running in the right nostril, the following can be done with advantage-getting Upadesa from a Guru, giving Upadesa to another, studying sacred scriptures, teaching sacred scriptures offering homage to someone, driving away the army of an enemy, sowing seeds, carrying on business, stealing, playing dice, arguing on a moot question, riding on an elephant, horse or chariot, writing articles, giving

musical a performance, delivering a lecture, creating animosity, maiming someone, carrying tales, driving away demons, achieving perfection in Mantras, beginning medical treatment, eating a dinner, going for sound sleeping, enjoying a bath, removing the effects of poisons, curing severe diseases and stopping the enemy's activities by Yogic power.

When the breath is in Sushumna Nadi, it is best to practise Samadhi. One cannot fulfil any of one's wishes. If one asks whether a lost article can be got, reply should be in the negative. No good thing will come to pass; on the other hand, all evil things will be successful. The word 'Purna' is used in a different sense also.

The nostril through which breath runs is spoken as Sunya. When one finds a disputant standing on the Purna side of the Yogi, the Yogi can prophesy that the disputant will win. The person will not win if he stands on the Sunya side. The Chandra Nadi has influence over the western and southern quarters; the Surya Nadi has influence over the eastern and northern quarters. When one's breath runs in one's left nostril, it is safe for a traveller to go west or south; when it runs in the right nostril, it is safe to go east or north.

The Rule to Foretell Good and Bad to an Enquirer If the enquirer stands on the Purna side of the Nadi, he will get what he asks for. Also count the letters in the first word that comes out of the questioner. If the number is odd, he gets the effect of Surya Nadi; if it is even, he gets the effect of Chandra Nadi. If the enquirer stands on the Sunya side and speaks about his loss or the poisonous bite that he has had, or the loss of vitality to the point of death, then all these evils are to become ineffective. He will recover all that he has lost. The opposite is the effect if he stands on the other side. If the enquirer comes to know about whether the child that is to be born is male or female, the answer is 'male' if the enquirer is either riding on a living animal, or holding a living being or even touching it, and if he stands on the right side of the Yogi at the time when his breath runs through the right nostril. If he stands on the left side when breath runs through the left nostril, the offspring will be female. If the Sushumna Nadi is functioning, the child will be a eunuch. If the enquirer first stands on the wrong side and then comes to the right, the child will be born after much trouble for the mother.

The Five Elements in Combination With the Breath If the breath that flows from the nostril comes from the bridge of the nose, it is in combination with the earth element (Prithivi). If it goes straight down, it is in combination with the water (Apas) element. If it rises up, the Agni element is indicated; if it goes in a deflected way the Vayu element is indicated; if it goes round all the four directions, it is in combination with Akasa (ether element).

The Prithivi-influenced breath is believed to be of the colour of gold; the water-influenced breath is white; Agni-breath is red, the Vayu-breath is black. The Prithivi-breath makes a throat have the taste of sweetness, the water-influenced breath will be astringent, the Agni-influenced breath will be saltish and Vayu will give sourness. Prithivi-breath is of the shape of an eight-sided figure, water-breath will be of the shape of the crescent which is eight days old, Agni will make it a triangle and Vayu a six-sided figure. Prithivi will make the breath go twelve inches long, water sixteen inches, fire eight inches and Vayu four inches.

When the ether element predominates, the colour will be transparency, i.e., nil, the taste will be bitterness, the form will be round and the length will be one inch.

(The above-mentioned statements and a few among the following are intended to be of guidance only to the advanced Yogi who can perceive the subtler forms and sensations. They cannot be understood by others.) If one who is going to enter into the battle-field comes to the Yogi's side on which the breath is running and asks what will be his fate, it is to be said that he will return with a wound on his body. If the Prithivi influence prevails at that time, the wound will be on the back; if water, on the leg; if fire, on the chest, if Vayu, on the arm; if ether, on ths head. This cannot be escaped even if the great Maha Vishnu Himself comes to protect the warrior. After drawing a line connecting the Vayu quarter with the Agni quarter and after regarding the west and south as the region of the moon and the north and east as the region of the sun, if the warrior, in whom at that moment the Surya Nadi runs, places himself in the sun's region and places his enemy in the moon's region, and fights, he will certainly win. If the Prithivi's influence predominates, his weapon should be the knife; if the water's, the sword; if fire's, the bow; if Vayu's, the stick and, if it is the ether's, the stone.

For Ailments If the patient is a male and if the message is sent through a male, the disease will be easily cured, if the question is asked from the right side of the Yogi who practises the science of breath. If the male patient sends a female messenger, and the question is asked from the left side of the Yogi, the disease will appear again. Similar is the rule for the female patient. As for the time when the disease will disappear, that depends upon the element that predominates at the moment. If it is Prithivi, the cure will be delayed; if water, quick; if Agni, within three days; if ether, on the same day.

If at the time of question, the Sushumna Nadi is functioning, the patient will die within five days.

Through the blessings of the Guru alone can one know how even in Prithivi-influenced breath the preponderance of water or of fire or of Vayu or of ether, can be detected. The influence of Prithivi and water are good.

How the Nadis Should Run The Nadi must be examined two hours before sunrise. Then the Chandra Nadi should run on Prathama, Dvitiya and Tritiya of the waxing period of the moon. It should run, without changing, continuously for two hours. On Sundays, Tuesdays, Thursdays and Saturdays, the Surya Nadi should run, on the remaining three days, the Chandra Nadi. When the Nakshatra is Poorva, Uttara, Hasta, Chitra, Svati, Visakha, Anusha, Jyeshta, Mula, Rohini, Satabhisha or Uttara Bhadra, there must be Surya Nadi. During the other fifteen Nakshatras there must be Chandra Nadi. There will be many troubles if the breath goes in contrary nostrils, but no trouble will assail anyone who praises Siva and puts his trust entirely in Him. If Chandra Nadi runs on a Thursday in the waxing moon period and the Surya Nadi runs on a Thursday in the waning moon period, there will be good results. If this always happens to a man, he will be a

Jivanmukta. On a Saturday, in the night and in the day, there ought to be no change from Surya Nadi to the Chandra Nadi or vice versa. If so, the person, will become very famous.

If one enquires about the whereabouts of any person, then the answer should be that he is at home, if the breath is under the influence of Prithivi; that he is in the courtyard if the breath is under the influence of Apas (water); that he is within the limits of the village if Agni is prominent in the breath; that he is within
the limits of the village if Vayu predominates; that he has mounted the hillside and that he is sleeping if ether predominates. If the question is about a departed person, the answer should be (1) that he is already in the town, (2) that he is returning, (3) that he is not stopping anywhere but continuously walking, (4) that he has already come back to his native town, and (5) that he will be in own home in twenty-four minutes, if (1) Prithivi, (2) Apas (water), (3) Agni, (4) Vayu and (5) ether are prominent, respectively.

If the breath gets absorbed in the body and does not move from nostril to nostril, then there is no death for such a person. Then, the mind, etc., have no function and will remain motionless. Then fear from even Yama vanishes. The influence of the Prithivi element, will be for 1½ Nalikas (36 minutes), of water 1, Nalikas (30 minutes), of Agni 1 Nalika (24 minutes), of Vayu Y, Nalika (12 minutes) and of ether / Nalika(18 minutes). The total duration for breath in one nostril is 5 Nalikas or 2 hours. If there is either decrease or increase of this period, it is harmful.

On the last day of the month of Margali, the Yogi should have only one meal and thus purify his body and mind. On the first of Tai (Makara), he must examine his breath 2 hours before sun-rise and keep the breath running in the left nostril for full two hours. Then he must go on keeping the breath running in the nostrils alternately for two hours each and on the first of the month of Adi (Karkataka), 2 hours before day break, he must make it run on the right nostril and see that even afterwards, till the first of Makara, it runs in the right and left nostrils, respectively, for periods of two hours. If this is done, he will live in good health for one hundred years. The person who observes the rule mentioned above may have his meal when the breath runs in the left
nostril and need not drink water even when eating hot, saltish, bitter and pungent foods. When the Surya Nadi runs, he can have ghee, milk, sour things, sweet and astringent things. He can also drink water then. If food is taken thus, it will be fully beneficial otherwise, not.

Nothing will go wrong with a person who practises the Yoga of breath.

The wise say many wonderful things about the person who masters this science of breath. If one such person stands in the sun when his shadow is not shorter than five feet nor longer than ten feet and directs his gaze towards either the neck, the hands or the feet of his shadow, without shaking his body and looks at the sky at once without closing his eyes, he will be able to see his image. If it is of the colour of gold, he will get gold. If it is white, he need not be afraid of death. His life-time will increase. If he sees red, his life-period will decrease. If he sees it as a black image, decline will begin. If he does not see the head, he will die in three months. If one practises looking at his own shadow in this fashion for twelve years, his own shadow will speak to him. Through that talk, he will gain the eight great Siddhis. After some days, this shadow will assume the shape of a man and go with him wherever he goes, lie where he lies, rise up when he rises and will tell him beforehand of all the good and the bad that are going to befall him. One who can see the colours of the rainbow when one spits out water in the form of a spray in sunlight, will not die for a year. When one sees the image of the full moon or the sun in a copper vessel containing ghee, if one sees it as white image, it is good. If he sees it yellow, it is bad; if green, disease results; if black, death is

sure. If the southern half appears smaller than the northern half of the image, death comes in six months. If it is the reverse, death occurs in three months. If the eastern half is seen smaller, then death will be in a month; if a hole is seen in the centre, the death takes place in ten days.

If the hands, legs, forehead or cheek throb, it is an indication that death period is near. If the throbbing is in the hand, the death happens within a year, if the leg, it takes place within six months. If it is the forehead
it will be within three months, if the cheek, ten days. If in addition, the ear loses its power, death occurs in seven days, if the eye becomes dim, five days; if the nose cannot smell, three days; if power of speech is lost, two days.

The Incoming and the Outgoing Breath The outgoing breath is Siva; the incoming breath is Sakti. Exhaling is tantamount to eating poison; inhaling
is equal to drinking the nectar. A man's wishes get fulfilled when one inhales. During Kumbhaka (retention of breath) the poison taken in loses its harmful quality. If the number of letters in a questioner's first word is odd, that is the aspect of Siva; if even, it is the aspect of Sakti. The question about the return of a departed person should be answered in the negative if asked during inhalation. So also should be the answer about the curing of a disease-negative answer for exhalation and positive for inhalation.

Indication of the Result Through Vowels The vowels a, aa, i, ii, u, uu, e, ee, o, oo should be divided into four divisions, i.e., a and aa form the 'child'
division, i and ii, form the youth' division; u and uu form the 'king' division. The rest form the 'old man' division. If the warrior's name's first letter is aa, it should be joined to la (to form Aalaa); if it is i, it should be joined to li (to form lilii); if it is u, it should be joined to lu (to form Ulu). Then the warrior should be regarded as child or youth or king and it must be said that the youth will defeat the child; and the king will defeat the youth. The old man will be defeated by the others.

When the Prithivi's influence prevails in Chandra Nadi, it is good to enter a temple, build a wall or a house, or occupy a new house, or perform purificatory rites or plant a tree. If the Apas or water influence prevails, one may profitably dig a tank, plant a grove, plough the earth, sow seeds, perform marriages. If the influence of Agni predominates, one can start curing patients; if the Vayu's influence is great, one can ride horses, drive cars or sail in ships. If the ether element is powerful one can start Japa or shoot arrows with advantage.

The same rule applies also to the Surya Nadi. Those who are proficient in this valuable Science of Breath are to be regarded as Brahmanas and equal to Devas, fit to get Sayujya Mukti. One who learns this from agood Guru becomes Siva himself.

Chapter X

GRADATIONAL ASCENT OF THE MIND

The Chakras are centres of Sakti as Vital force. In other words, there are centres of Pranasakti manifestad by Pranavayu in the living body, the presiding Devatas of which are the names for the Universal Consciousness as It manifests in the form of these centres. The Chakras are not perceptible to the gross senses. Even if they were perceptible in the living body which they help to organise, they disappear with the disintegration of organism at death..

Purity of mind leads to perfection in Yoga. Regulate your conduct when you deal with others. Have no feeling of jealousy towards others. Be compassionate. Do not hate sinners. Be kind to all. Success in Yoga will be rapid if you put in your maximum energy in your Yogic practice. You must have a keen longing for liberation and intense Vairagya also. You must be sincere and earnest. Intent and constant meditation is necessary for entering into Samadhi.

The mind of a worldly man with base desires and passions moves in the Muladhara and Svadhisthana Chakras or centres situated near the anus and at the reproductive organ respectively.

If one's mind becomes purified, the mind rises to the Manipura Chakra or the centre in the navel and experience some power and joy.

If the mind becomes more purified, it rises to the Anahata Chakra or centre in the heart, experiences bliss and visualises the effulgent form of the Ishta Devata or the tutelary deity.

When the mind gets highly purified, when meditation and devotion become intense and profound the mind rises to Visuddha Chakra or the centre in the throat, and experiences more and more powers and bliss. Even when the mind has reached this centre, there is a possibility for it to come down to the lower centres.

When the Yogi reaches the Ajna Chakra or the centre between the two eye-brows, he attains Samadhi and realises the Supreme Self or Brahman. There is a slight sense of separateness between the devotee and Brahman.

If he reaches the spiritual centre in the brain, the Sahasrara Chakra, the thousand-petalled lotus, the Yogi attains Nirvikalpa Samadhi or superconscious state. He becomes one with the non-dual Brahman. All sense of separateness dissolves. This is the highest plane of consciousness or supreme Asamprajnata Samadhi. Kundalini unites with Siva.

The Yogi may come down to the centre in the throat to give instructions to the students and do good to others (Lokasangraha).

Chapter XI

EXPERIENCES ON AWAKENING OF KUNDALINI

During meditation you behold divine visions, experience divine smell, divine tastes, divine touch, hear divine Anahata sounds. You receive instructions from God. These indicate that the Kundalini Sakti has been awakened. When there is throbbing in Mooladhara, when hair stands on its root, when Uddiyana, Jalandhara and Moolabandha come involuntarily, know that Kundalini has awakened.

When the breath stops without any effort, when Kevala Kumbhaka comes by itself without any exertion, know that Kundalini Sakti has become active. When you feel currents of Prana rising up to the Sahasrara, when you experience bliss, when you repeat Om automatically, when there are no thoughts of the world in the mind, know that Kundalini Sakti has awakened.

When in your meditation the eyes become fixed on Trikuti, the middle of the eye-brows, when the Sambhavi Mudra operates, know that Kundalini has become active. When you feel vibrations of Prana in different parts inside your body, when you experience jerks like the shocks of electricity, know that Kundalini has become active. During meditation when you feel as if there is no body, when your eyelids become closed and do not open in spite of your exertion, when electric-like currents flow up and down the nerves know that Kundalini has awakened.

When you meditate, when you get inspiration and insight, when the nature unfolds its secrets to you, all doubts disappear, you understand clearly the meaning of the Vedic texts, know that Kundalini has become active. When your body becomes light like air, when you have a balanced mind in perturbed condition, when you possess inexhaustible energy for work, know that Kundalini has become active.

When you get divine intoxication, when you develop power of oration, know that Kundalini has awakened

When you involuntarily perform different Asanas or poses of Yoga without the least pain or fatigue, know that Kundalini has become active. When you compose beautiful sublime hymns and poetry involuntarily, know that Kundalini has become active.

Yogi Drinks Nectar

Agnimandala, the region of the fire is below the navel; the Suryamandala, the region of the Sun is in and about the heart; the Chandramandala, the region of the moon is in and about the head.

Amritam or nectar oozes out in large quantities from the Chandramandala, the brain of the Yogi. The Yogi assimilates it in his system and keeps alive almost infinitely without partaking of any other food or drink. The nectar that flows from the Chandramandala in the head is consumed by the fire in the Agnimandala in the navel. By practising Sarvangasana and Vipareetakarni Mudra the nectar nourishes the whole system. One attains long life. Agnimandala is turned upwards now. The fire cannot consume the nectar.

SIVA-SVARODAYAM

शिव-स्वरोदयम्

महेश्वरं नमसूकृत्य शैलज ं गणन यकम्। गुरुचपरम त्म नं भजे संस रत रणम् ।।१।।

देवुयुवाच

देवदेव मह देव कृप ं कृत्व ममोपरर । सववससद्धिकरं ज्ञ नं कथयस्व मम प्रभो॥२॥

कथं ब्रह्म ण्डमुत्पन्ं नं कथं व पररवतवते । कथंसवलीयते देव वद ब्रह्म ण्डसनणवयः॥३॥

ईश्वर उवाच

पररवतवते।तत्त्व द्ब्रह्म ण्डमुत्पन्ं नं तत्ेत्वेन तत्ेत्वेसवलीयते देसव तत्त्व द् ब्रह्म ण्डसनणवयः।। ४ ।।

देवुयुवाच

तत्त्वमेव परंमूलं सनसितं तत्त्वव सदसभः । तत्त्वस्वरूपं संकं देव तत्त्वमेव प्रक शय।।५।।

ईश्वर उवाच

सनरञ्जनो सनर क रएकोदेवोमहेश्वरः।तस्म द क शमुत्पन्नम क श द्व युसंभवः||६॥

व योसे्तेजस्तति पस्ततःपृथ्वीसमुद्भवः।एत सनपञ्चतत्त्व सनसवस्तीण वसन च पंचध ॥७॥

तेभ्यो ब्रह्म ण्डमुत्पन्ं नंतैरेवपररवतवते।ततै्रैवतत्ै्रैवरमतेपुनः ॥८ ॥ सवलीयतेच

सुन्दरर । पञ्चतत्त्वमयेदेहेपञ्चतत्त्व सनसूक्ष्मरूपेणवतवने्तेज्ञ यने्ते तत्त्वयोसगसभः||९||

अथ स्वरं प्रवक्ष्य समशरीरस्यस्वरोदयम्।हंसच रस्वरूपेणभवेज्ज्ञ नं सत्रक लजम्॥१०॥

गुह्य द्गुह्यतमं स रमुपक रप्रक शनम्।इदंस्वरोदयंज्ञ नंज्ञ न न ं मस्तके मसणः।।११।।

सूक्ष्म तूसूक्ष्मतरं ज्ञ नं सुबोधं सत्यप्रत्ययम्।ओियंन द्धस्तकेलोकेआध रं स्वद्धस्तकेजने।।१२।।

अथ शिष्यलक्षणम्

श ने्तेशिुसद च रेगुरुभकै्त्यैकम नसे।दृढसचते्तेकृतजे्ञचदेयंचैवस्वरोदयम्।।१३।।

दुषे्टेचदुजवनेकुरिुन द्धस्तके गुरुतल्पगे।हीनसते्त्वेदुर च रेस्वरज्ञ नंनदीयते।।१४।।

शृणुतं्वंकसथतंदेसवदेहस्यज्ञ नमुत्तमम्।येनसवज्ञ नम ते्रेणसववज्ञतं्वंप्रणीयते।।१५।।

स्वरेवेद िश स्त्र सणस्वरेग न्धववमुत्तमम्।स्वरेचसवंतै्रैलोकं्यंस्वरम त्मस्वरूपकम्।।१६।।

यथ गृहम्।स्वरहीनिदैवज्ञोन थहीनंश स्त्रहीनंयथ वकं्त्रंसशरोहीनंचयद्वपुः।।१७।।

न डीभेदंतथ प्र णतत्त्वभेदंतथैवच।सुषुम्न समश्रभेदंचयोज न सतसमुद्धिगः।।१८।।

स क रेव सनर क रेशुभंव युबल तूकृतम्।कथयद्धन्तशुभंकेसचत्स्वरज्ञ नंवर ननेे।।१९।।

ब्रह्म ण्डखण्डसपण्ड द् ःस्वरेणैवसहसनसमवत ः।सृसष्टसंह रकत वचस क्ष न्महेश्वरः।।२०।।स्वर:

स्वरज्ञ न त्परं गुहं्यंस्वरज्ञ न त्परं धनम्।स्वरज्ञ न त्परं ज्ञ नंनव दृष्ंटनव शुरुतम्।।२१।।

शतुरु हन्य त्स्वरबलेतथ समत्रसम गमः।लक्ष्मीप्र द्धतःस्वरबलेकीसतवःस्वरबलेसुखम्।।२२।।

कन्य प्र द्धतः स्वरबलेस्वरतोर जदशवनम्।स्वरेणदेवत ससद्धिःस्वरेणसक्षसतपोवशः।।२३।।

स्वरेण गम्यते देशोभोजं्यंस्वरबलेतथ ।लघुदीघंस्वरबलेमलंचैवसनव रयेत्।।२४।।

सववश स्त्रपुर ण सदसूमृसतवेद ंगपूववकम्।स्वरज्ञ न त्परंततं्त्वंन द्धस्तसंकंसचद्धर ननेे।।२५।।

न मरूप सदक ःसवेसमथ्य सवेषुसवभ्रमः।अज्ञ नमोसहत मूढ य वत्ततं्त्वंनसवद्ते।।२६।।

इदंस्वरोदयंश सं्त्रंसववश स्त्रोत्तमोत्तमम्।आत्मघटप्रक श थंप्रदीपकसलकोपमम्॥२७॥

यसै्मैकसै्मैपरसै्मैव नप्रिोंप्रश्नहेतवे।तस्म देतत्स्वयंजे्ञेयम त्मनोव ऽऽत्मन त्मसन।।२८।

नसतसथनवचनक्षतं्रंनव रोग्रहदेवत ।नचसवसष्टर्व्वतीप तोवैधृत्य द् स्तथैवच।।२९।।

कुयोगोन स्त्यतोदेसवभसवत व कथ चन।प्र तेस्वरबलेशिुसववमेवशुभंफलम्॥३०।।

देहमधे्येद्धथथत न ड्योबहुरूप ःसुसवस्तर त्।ज्ञ तर्व् िबुधैसनवतं्यंस्वदेहज्ञ नहेतवः।।३१।।

न सभथथ न त्स्कन्धोर्ध्वमंकुर इवसनगवत ः।सद्धसतसत्रसहस्र सणदेहमधे्येर्व्वद्धथथत ः।।३२।

न डीथथ कुण्डलीशद्धिभुवजङ्ग क रश सयनी।ततोदशोर्ध्वग न ड्योदशैव धःप्रसतसित ः।।३३।।

दे्वे दे्वे सतयवग्गतेन ड्योचतुसवंशसतसंख्यय ।प्रध न दशन ड्यसुतुदशव युप्रव हक ः।।३४।।

सतयवगूर्ध् वथथन ड्योव युदेहसमद्धित ः।चक्रवत्संद्धथथत देहेसव वःप्र णसम सश्रत ः।।३५।।

त स मधे्ये दशशे्रि दश न ंसतस्रउत्तम ः।इड चसपङ्गल चैवसुषुम्न चतृतीयक ॥३६।।

ग न्ध री हद्धस्तसजह्व चपूष चैवयशद्धस्वनी।अलमुबुष कुहूिैवशंद्धखनीदशमीतथ ।।३७।।

इड व मे द्धथथत भ गेसपङ्गल दसक्षणेसूमृत ।सुषुम्न मध्यदेशेतुग न्ध रीव मचकुषुसष।।३८।।

दसक्षणे हद्धस्तसजह्व चपूष कणेचदसक्षणे।यशद्धस्वनीव मकणेआननेच प्य लमुबुष ।।३९।।

कुहूक्षसलङ्गदेशेतुमूलथथ नेतुशंद्धखनी।एवंद्व रंसम सश्रत्यसतिद्धन्तदशन सडक ः॥४०॥

सपङ्गलेड सुषुम्न चप्र णम गेसम सश्रत ः।एत सहदशन ड्यसुतुदेहमध्येर्व्वद्धथथत ः।।४१।।

न म सनन सडक न ंतुव त न ंतुवद म्यहम्।प्र णोऽप नःसम निउद नोर्व् नएवच।।४२।।

न गःकूमोऽथकृकलोदेवदत्तोधनञ्जयः।हृसदप्र णोवसेसन्नत्यमप नोगुदमण्डले।।४३।।

सम नोन सभदेशेतुउद नःकण्ठमध्यगः।र्व् नोर्व् पीशरीरेषुप्रध न दशव यवः॥४४।।

प्र ण द् पञ्चसवख्य त न ग द् ःपञ्चव यवः।तेष मसपचपञ्च न ंथथ न सनचवद म्यहम्॥४५।।

उद्ग रेन गआख्य तःकूमवउन्मीलनेसूमृतः।कृकलःकुषुतकृज्ञेयोदेवदत्तोसवजृम्भणे॥४६।।

नजह सतमृतंव सपसववर्व् पीधनंजयः।एतेन सडषुसव वसुभ्रमन्तेजीवरूसपणः॥।४७।।

प्रकटंप्र णसंच रलक्षयेदेदेहमध्यतः।इड सपङ्गल सुषुम्न सभन वडीसभद्धस्तसृसभबुवधः।।४८।।

इड व मेचसवज्ञेय सपङ्गल दसक्षणेसूमृत ।इड न डीद्धथथत व म ततोर्व्स्त चसपङ्गल ।।४९।।

इड य ंतुद्धथथतिन्द्रःसपङ्गल य ंचभ स्करः।सुषुम्न शमुभुरूपेणशमुभुहंसस्वरूपतः।।५०।।

हक रोसनगवमेंप्रोःसक रेणप्रवेशनम्।हक रःसशवरूपेणसक रःशद्धिरुच्यते।।५१।।

शद्धिरूपःद्धथथतिन्द्रोव मन डीप्रव हकः।दक्षन डीप्रव हिशमुभुरूपोसदव करः।।५२।।

श्व से सक रसंथथेतुयद्द नंदीयतेबुधैः।तद्द नंजीवलोकेऽद्धस्मन्कोसटकोसटगुणंभवेत्।।५३।।

अनेन लक्षयेद्योगीचैकसचत्तःसम सहतः।सववमेवसवज नीय न्म गेवैचन्द्रसूययवयोः।।५४।।

ध्य येत्तत्त्वं द्धथथरेजीवेअद्धथथरेनकद चन।इष्टससद्धिभवेत्तस्यमह ल भोजयस्तथ ।।५५॥

चन्द्रसूयवसमभ्य संयेकुववद्धन्तसद नर ः।अतीत न गतज्ञ नंतेष ंहस्तगतंभवेत्।।५६।।

व मेच मृतरूप स्य ज्जगद प्य यनंपरम्।दसक्षणेचरभ गेनजगदुत्प दयेस्तद ।।५७।

मध्यम भवसतकूरूर दुष्ट सववत्रकमवसु।सववत्रशुभक येषुव म भवसतससद्धिद ।।५८।।

सनगवमेशुभ व म प्रवेशेदसक्षण शुभ ।चन्द्रःसमःसुसवज्ञेयोरसवसुतुसवषमःसद ।।५९।।

चन्द्रःस्त्रीपुरुषःसूयवचन्द्रोगौरोऽससतोरसवः।चन्द्रन डीप्रव हेणसौम्यक य वसणक रयेत्॥६०॥

सूयवन डीप्रव हेणरौद्रक य वसणक रयेत्।सुषुम्न य :प्रव हेणभुद्धिमुद्धिफल सनच॥६१॥

आदौ चन्द्रः ससतेपक्केषेभ स्करोसहससतेतरे।प्रसतपत्तोसदन न्य हुस्त्रीसणत्रीसणकृतोदय ।।६२।।

स धवसद्वघसटक्केज्ञेयःशुक्लेकृष्णेशशीरसवः।वहतेयेकसदनेनैवयथ षसष्टघटीःक्रम त्।।६३॥

वहेयुस्तद्घटीमध्येपञ्चतत्त्व सनसनसदवशेत्।प्रसतपत्तोसदन न्य हुसववपरीतेसववजवयेत्॥६४।।

शुक्लपक्केषेभवेद्व म कृष्णपक्केषेदसक्षण ।ज नीय त्प्रसतपतूपूवंयोगीतद्तम नसः।।६५॥

शश ंकं व रयेद्र त्रौसदव व रयभ स्करम्।इत्यभ्य सरतोसनत्यंसयोगीन त्रसंशयः।।६६।।

सूयेण बध्यते सूयविन्द्रिनेद्रेणबध्यते।योज न सतसक्रय मेत ंतैरैलोक्ंयंवशगंक्षण त्।।६७।।

उदयं चन्द्रम गेणसूयेन स्तमनंयसद।तद तेगुणसंध त सवपरीतंसववजवयेत्।।६८।।

गुरुशुक्रबुधेन्दून ंव सरेव मन सडक ।ससद्धिद सववक येषुशुक्लपक्ेषेसवशेषतः।।६९।।

अक वङ्ग रकसौरीण ंव सरेदक्षन सडक ।स्मत्तवर्व् चरक येषुकृष्णपक्ेषेसवशेषतः।।७०।।

प्रथमं वहतेव युसद्धवतीयंचतथ नलः।तृतीयंवहतेभूसमितुथंव रुणोवहेत्॥७१।।

स िवसद्धघसटकेन्चक्रमेणैवोदयद्धन्तच।क्रम देकेकन ड्य ंचतत्त्व न ंपृथगुद्धवः।।७२।।

अहोर त्रस्यमध्येतुज्ेज्ेय द्व दशसंक्रम ंः।वृषककवटकन्य लमृगमीन सनश करे।।७३।।

मेषससंहचकुम्भितुल चसमथुनंधनम्।उदयेदसक्षणेज्ेज्येःशुभ शुभसवसनणवयः।।७४।।

सतितूपूवोत्तरेचन्द्रोभ नुःपसिमदसक्षणे।दक्षन ड्य ंःप्रस रेतुनगचे्छेद् म्यपसिमे।।७५।।

व मच रप्रव हेतुनगचे्छेतूपूववउत्तरे।पररपद्धिभयंतस्यगतोऽसौनसनवत्तवते॥७६॥

तत्र तस्म न्नगन्तरं्वंबुधैःसववसहतैसषसभः।तद तत्र तुसंय तेमृतुयुरेवनसंशयः।।७७।।

शुक्लपक्ेषेसद्वत य य मके वहसतचन्द्रम ंः।दृश्यतेल भदःपुंस ंसौमे्येसौख्ंयंप्रज यते।।७८।।

सूयोदयेयद सूयविन्द्रिन्द्रोदयेभवेत्।ससध्यद्धन्तसववक य वसणसदव र सत्रगत न्यसप।।७९।।

चन्द्रक लेयद सूयंसूयविन्द्रोदयेभवेत्।उदे्वेगःकलहोह सनःशुभंसवंसनव रयेत्॥८०॥

सूयवस्यव हेप्रवदद्धन्तसवज्ञ ज्ञ नंह्यगम्यस्यतुसनियेन|

श्व सेन युिस्यतुशीतरशे्मेःप्रव हक लेफलमन्यथ स्य त्।।८१।।

अथ शवपरीतलक्षणम्

यद प्रतूयूषक लेन सवपरीतोदयो भवेत् । चन्द्रथथ ने वहत्यको रसवथथ ने च चन्द्रम ंः ।। ८२ ।।

प्रथमे मनउदे्वेगं धनह सनसद्वतीयके । तृतीये गमनं प्रिोसमष्टन शं चतुथवके ।। ८३ ।।

पञ्चमे र ज्यसवर्ंध्ंसं षिे सव वथवन शनम् । सतमे र्व् सधदुःख सन अष्टमे मृतुयुम सदशेत् ।।८४ ।।

क लत्रये सदन न्यष्टौसवपरीतं यद वहेत् । तद दुष्टफलंप्रिों संकंसचनून्यूनं तु शोभनम् ।। ८५ ।।

प्र तमवध्य ह्वयिोन्द्रः स यंक ले सदव करः । तद सनत्ंयं जयो ल भो सवपरीतं सववजवयेत् ॥ ८६ ।।

व मे व दसक्षणे व सप यत्र संक्रमते सशवः । कृत्व तत्प दम दौ च य त्र भवसत ससद्धिद ।। ८७ ।।

चन्द्रः समपदः क यो रसवसुतु सवषमः सद । पूणवप दं पुरसूकृत्य य त्र भवसत ससद्धिद ।। ८८ ।।

यत्र ंगे वहते व युस्तदंगकरसंतल त् । सुतोत्थतो मुखं सूपृष्ट्व लभते व द्धितं फलम् ॥८९ ।।

परदतेते तथ ग्र हे्ये गृह सन्नगवमनेऽसप च। यदंगे वहते न डी ग्र हं्यं तेन कर ंसिण ।। ९० ।।

सुखी चैव न ह सन: कलहो नैवकण्टकैन वसपसभद्ते।सनवतवतेसवोपद्रववसजवतः।।९१।

गुरुबनुधुनृप म ते्येष्वने्येषु शुभद सयनी।पूण ंगेखलुकत्तवर्व् क यवससद्धिमवनःद्धथथत ।।९२।।

असिचोर धम वधम व अने्येष ं व सदसनग्रहः।कत्तवर्व् ःखलुररि य ंजयल भसुख सथवसभः।।९३।।

दूरदेशे सवध तर्ंव् गमनं तु सहमद्युतौ।अभ्यणवदेशेदीतेतुकरण सवसतकेचन।।९४।।

यद्धंत्ंकसचतूपूववमुसद्दष्ंट ल भ सदसमर गमः।तत्सवंपूणवन डीषुज यतेसनसववकल्पकम्।।९५।।

शून्यन ड्य सवपयवस्ंतं यतूपूवं प्रसतप सदतम्।ज यतेन न्यथ चैवयथ सववज्ञभ सषतम्।।९६।।

र्व्वह रे खलोच्च टे देवेसषसवद् सदवञ्चके ।कुसपतस्व समचोर देपूणवथथ :सुयुभवयंकर ःः।।९७।।

दूर र्ध्सन शुभिन्द्रो सनसववघ्नोऽभीष्टससद्धिदः।प्रवेशक यवहेतौचसूयवन डीप्रशस्यते।।९८।।

न ड्य अयोगे्ये योग्यत योगथथ नेप्ययोग्यत ।क य वनुवद्धन्धनीजीवयथ रुद्रथथत चरेत्।।९९।।

चन्द्रच रे सवषयते सूयो बसलवशनयेत्।सुषुम्न य ंभवेन्मोक्षएकोदेवद्धस्त्रथ द्धथथतः।।१००।।

शुभ न्यशुभक य वसण सक्रयने्तेऽहसनवशंयद ।तद क य वनुरोधेनक यंन डीप्रच लनम्।।१०१॥

अथ इडा

द्धथथरकमवण्यलंक रेदूर र्धामनेतथ ।आश्रमेधमवप्रस देवसूतून ंसंग्रहेऽसपच।।१०२।।

व पीकूपतड ग देःप्रसति स्ंतंभदेवयोः।य त्र द नसवव हेचवस्त्र लंक रभूषणे।।१०३।।

श द्धन्तकेपौसिके चैवसदवी्षसधरस यने।स्वस्व समदशवनेसमते्रेव सणजे्येकणसंग्रहे।।१०४।।

च गृहप्रवेशेसेव य ंकृषौबीजव प।शुभकम वसणसंधौचसनगवमेचशुभःशशी।।१०५।।

सवद् रम्भ सदक येषुब न्धव न ंचदशवने।जन्ममोके्षचधमेचदीक्ष य ंमन्त्रस धने।।१०६।।

क लसवज्ञ नसूते्रेतुचतुष्प दगृह गमे।क लर्व् सधसचसकत्स य ंस्व समसंबोधनेतथ ।।१०७।।

गज श्व रोहणेधद्धिगज श्व न ंचबंधने।परोपकरणेचैवसनधीन ंथथ पनेतथ ।।१०८।।

गीतव द् सदनृत्य दौनृत्यश स्त्रसवच रणे।पुरग्र मसनवेशेचसतलकके्षेत्रध रणे।।१०९।।

आसतवशोकसवष देषुज्वररतेमूसछवतेऽसपव ।स्वजनस्व समसम्बने्धेअन्न देद वरुसंग्रहे।।११०।।

स्त्रीण ंां दन्त ददभूष य ंां वृषे्टेर गमने तथ ।गुरुपूज सवष दीन ंच लनेचवर ननेे।।१११।।

इड य ं ससद्धिदं प्रिों योग भ्य स सद कमवच।तत्र सपवजवयेद्व युंतेजआक शमेवच।११२।।

सववक य वसण ससद्धयद्धन्त सदव र सत्रगत न्यसप।सवेषुशुभक येषुचन्द्रच रःप्रशस्यते।।११३।।

पठने प ठने कसठनकूरूरसवद् न ं तथ ।स्त्रीसंगवेश्य गमनेमह नौक सधरोहणे।।११४।।

भ्रष्टक ये सुर प ने वीरमंत्र द्युप सने।सवहलिोंसदेश दीसवषद नेचवैररण म्।।११५।।

श स्त्र भ्य से च गमने मृगय पशुसवक्रये।इसष्टक क िप ष णरत्नघषवणद रणे।।११६।।

गत्यभ्य से यंत्रतंत्रे दुगवपववतरोहणे।द्यूतेचौयेगज श्व सदरथस धनव हने।।११७।।

र्व् य मे म रणोच्च टे षट्कम वसदकस धने।यसक्षणीयक्षवेत लसवषभूत सदसनग्रहे।।११८।।

खरोष्टरमसहष दीन ं गज श्व रोहणे तथ ।नदीजलौषधतरणेभेषजेसलसपलेखने।।११९।।

म रणे मोहने स्तंभे सवदे्वेषोच्च टने वशे।पे्रेरणेकषवणेक्षोभेद नेचक्रयसवक्रये।।१२०।।

पे्रेत कषवणसवदे्वेषशतुरुसनग्रहणेऽसपच।खड्गहसे्तवैररयुिभोगेव र जदशवने।

भोजे्ये स्न ने र्व्वह रेदीतक येरसवःशुभः।।१२१।।

भिुम गेण मन्द िो स्त्रीण ं वश्य सदकमवसण।शयनंसूयव हेनकतवर्र्ंव्सववद बुधैः।।१२२।।

कूरूर सण सववकम वसण चर सण सवसवध सनच।त सनससद्धयद्धन्तसूयेण त्रक य वसवच रण ।।१२३।।

अथ सुषुम्ना

क्षणंव मेक्षणंदके्षेयद वहसतम रुतः।सुषुम्न स चसवजे्ञेय सववक यवहर सूमृत ।।१२४।।

तस्य ंन ड्य ंद्धथथतोवसह्नज्ववलतेक लरूपकः।सवषवत्तंसवज नीय त्सववक यवसवन शकम्।।१२५।।

यस्यदय ऽनुक्रममुल्लड्वयन डीद्वयंवहेत्।तद तस्यसवज नीय दशुभंन त्रसंशयः।।१२६।।

क्षणंव मेक्षणंदके्षेसवषमंभ वम सदशेत्।सवपरीतंफलंजे्ञेयंज्ञ तर्र्ंव्चवर ननेे।।१२७।।

उभयोरेवसंच रसवषवत्तंसवदुबुवध ः।नकुय वतकूरूर-सौम्य सनतत्सवंसवफलंभवेत्।।१२८।।

जीसवतेमरणेप्रशे्नेल भ ल भेजय जये।सवषमेसवपरीतेचसंस्मरेज्जगदीश्वरम्।।१२९।।

ईश्वरेसचद्धन्ततेक यंयोग भ्य स सदकमवच।नकतवर्र्ंव्जयल भसुखैसषसभः।।१३०।।

अन्यत्तत्रसूयेणवहम न य ंसुषुम्न य ंमुहुमुवहुः।श पंदद् द्वरंदद् त्सववथैवतदन्यथ ।।१३१॥

न डीसंक्रमणेक लेतत्त्वसंगमनेऽसपच।शुभंसंकंसचन्नकत्तवर्र्ंव्पुण्यद न सदसंकंचन।१३२।।

सवषमस्योदयोमनस ऽसपनसचन्तयेत्।य त्र ह सनकरीतस्यमृतुयुःके्लेशोनसंशयः।।१३३।।

पुरो व मोर्ध्वतिन्द्रोदक्ष धःपितोरसवः।पूण वररिसववेकोऽयंज्ञ तवी्देसशकैःसद ।।१३४।।

ऊर्ध्व म ग्रतो दूतोदूतोजे्ञेयोव मपथेद्धथथतः।पिैदके्षेतथ ऽधस्त तूसूयव ह गतःशुभः।।१३५।।

अन सदसववषमः संसधसनवर ह रोसनर कुलः।परेसूके्ष्मेसवलीयेतस सन्ध्य सद्धद्धरुच्यते।।१३६।।

न वेदं वेद इत्य हुवेदोवेदोनवेद्ते।पर त्म वेद्तेयेनसवेदोवेदउच्यते।।१३७।।

स सन्ध्य ं सद्धन्धररत्य हुः सन्ध्य सद्धन्धसनवगद्ते।सवषमःसद्धन्धगःप्र णःससंसधःसंसधरुच्यते।।१३८।।

श्रीदेवुयुवाच

देवदेव मह देव सववसंस रत रक। द्धथथतंत्वदीयहृदये रहस्ंयं वदमे प्रभो ।। १३९।।

ईश्वर उवाच

स्वरज्ञ नरहस्य त्तत् न क सचचे्चेष्टदेवत । स्वरज्ञ नरतो योगी स योगी परमो मतः ।। १४० ।।

पञ्चतत्त्व द्भवेतूसृसष्टस्ततेत्वे ततं्त्वं प्रलीयते । पञ्चततं्त्वं परं ततं्त्वं तत्त्व तीतं सनरञ्जनम् ।। १४१ ।।

तत्त्व न ं न म सवजे्ञेयं ससद्धियोगेन योसगसभः । भूत न ं दुष्टसचह्न सन ज न तीह स्वरोत्तमः ॥ १४२ ।।

पृसथर्व् पस्तथ तेजो व युर क शमेव च। पञ्चभूत त्मकं सवश्च यो ज न सत स पूसजतः ।। १४३ ।।

सववलोकथथजीव न ं देहो सभन्नतत्त्वकः । भूलोक त्सत्यपयवनं्तं न डीभेदः पृथकूपृथक् ।। १४४ ।।

व मे व दसक्षणे व ऽसप उदद् ंः पञ्च कीसतवत ंः । अष्टध तत्त्वसवज्ञ नं शृणु वक्ष्य सम सुन्दरर । । १४५ ।।

प्रथमे तत्त्वसंख्य नं सद्भतीये श्च ससंधयः । तृतीये स्वरसचह्न सन चतुथे थथ नमेव च ।। १४६ ।।

पञ्चमे तस्य वण वि षिे तु प्र ण एव च । सतमे स्व दसंयिु अष्टमे गसतलक्षणम् ।। १४७ ।।

एवमष्टसवधं प्र णं सवषुवनं्तं चर चरम् । स्वर त्परतरं देसव न न्यथ त्वमुबुजेक्षणे । । १४८ ।।

सनरीसक्षतरं्व् यते्नेन सद प्रतूयूष क लतः । क लस्य वञ्चन थ वय कमव कुववद्धन्त योसगनः । । १४९ ।।

शुरुत्योरंगिुकौ मध्य ंगुल्यौ न स पुटद्वये । वदनप्र न्तके च न्य ंगुलीदवद् च्च नेत्रयोः । । १५० ।।

अस्य न्तसुतु पृसथर्व् सदतत्त्व ज्ञ नं भवेत्क्रम त् । पीतशे्वेत रुणश्य मैसबवन्दुसभसनवरुप सधकम् ।। १५१ ।।

तत्र दपवणेन सम लोक्य श्च स सवसनःसक्षपेत् । आक रैसुतु सवज्ञ नीय त्तत्त्व भेदं सवचक्षणः ।। १५२ ।।

चतुरस्ंरं च धवचनं्द्रं सत्रकोणं वतुवलम् सूमृतम् । सबनुधुसभसुतु नभो जे्ञेयम क रैस्तत्त्वलक्षणम् ॥ १५३ ।।

मधे्ये पृथ्वी ह्यथि पिोरं्धं् वहसत च नलः । सतयवग्व युप्रव हि नभो वहसत संक्रमे ।। १५४ ।।

आपः शे्वेत ंः सक्षसतः पीत रिवणो हुत शनः । म रुतो नीलजीमूत आक शः सववणवकः ।। १५५ ।।

अथ स्थानपरत्व सेतत्त्वज्ञान

स्कन्धद्वये द्धथथतो वसह्नन वसभमूलेनाभञ्जनः । ज नुदेशे सक्षसतस्तोयं प द नेते मस्तकें नभः । । १५६।।

अथ स्वाद से तत्त्वज्ञानप्रकार

म हेयं मधुरं स्व दे कष यं जलमेव च। तीक्ष्णंतेजःसमीरोऽम्ल आक शं कटुकं तथ ।। १५७ ।।

अथ गशत से तत्त्वज्ञान

अष्ट ंगुलंवहेद्व युरसनलितुरंगुलम्।द्व दश ंगुलंम हेयंव रुणंषोडश ंगुलम्॥१५८।।

ऊरंध्ंमृतुयुरध:श द्धन्तद्धस्तयवगुच्च टनतथ ।मध्येस्तम्ंभंसवज नीय न्नभ:सववत्रमध्यमम्।।१५९।।

पृसथर्व् ंद्धथथरकम वसणचरकम वसणव रुणे।तेजससकूरूरकम वसणम रणोच्च टनेऽसनले।।१६०।।

वीसम्नसंकंसचन्नकर्व्वमभ्यसेद्ोगसेवनम्।शून्यत सववक येषुन त्रक य वसवच रण ।।१६१।।

पृसथवीजल भ्य ंससद्धि:स्य नूमृतुयुववह्नौक्षयोऽसनले।नभसोसनष्फलंसवेज्ञ तरंव्ंतत्त्वव सदसभ:।।१६२।।

सचरल भ:सक्षतेजेज्ञेयस्तत्क्षणेतोयतत्त्वत:।ह सन:स्य द्वसह्नव त भ्य ंनभसोसनष्फलंभवेत्।।१६३।।

पीत:शनैमवध्यव हीहनुय वद्गुरुर्ध्सन:।कवोष्ण:प सथवोव यु:द्धथथरक यवप्रस धक:।।१६४।।

अधोव हीगुरुर्ध् न:शिग:शीतल:द्धथथत:।यत्षोडश ंगुलोव यु:सआप:शुभकमवकृत्॥१६५।।

आवतवगि तुयुष्ण िशोण भितुरंगुल:।ऊरेध्ेव हीचय:कूरूरकमवक रीसतेजस:।।१६६।।

उष्ण:शीत:कृष्णवणवद्धथथयवग भ्यष्टक ंगुल:।व यु:पवनसंज्ञसुतुचरकमवप्रस धक:।।१६७।।

य: समीर:समरस:सववतत्त्वगुण वह:।अम्बरंतंसवज नीय दोसगन ंयोगद यकम्।।१६८।।

पीतवणंचतुष्कोणंमधुरंमध्यम सश्रतम्।भोगदंप सथवंततंत्वंप्रव हेद्व दश ंगुलम्।।१६९।।

शेवेतमधेन्दुसंक शंस्व दुक ष यम द्रवकम्।ल भकृद्व रुणंततंत्वंप्रव हेषोडश ंगुलम्॥१७०।।

रिंसत्रकोणंतीक्ष्णंचऊर्ध्वभ गप्रव हकम्।दीतंचतैजसंततंत्वंप्रव हेचतुरंगुलम्।।१७१।।

नीलंचवतुवल क रंस्व द्वम्लसतयवग सश्रतम्।चपलंम रुतंततंत्वंप्रव हेष्ट ंगुलंसूमृतम्।।१७२।।

वण वक रेस्व दुव हेअर्व्सिववग समन म्।मोक्षदंन भसंततंत्वंसववक येषुसनष्फलम्।।१७३।।

पृथ्वीजलेशुभेतत्ेत्वेतेजोसमश्रफलोदयम्।ह सनमृतुयुकरौपुंस मशुभोवीमम रुतौ।।१७४।।

आपूववपसिमेपृथ्वीतेजिदसक्षणोतथ ।व युिोत्तरसदग्ज्जेज्ञेयोमध्येयेकोणगतंनभ:।।१७५।।

चनेद्रे पृथ्वीजलेस्य त ंसूयेऽसिव वयद भवेत्।तद ससद्धिनवसनेदेह:सौम्य सौमेयेषुकमवसु।।१७६।।

ल भ: पृथ्वीकृतोसह्न:स्य सन्नश य ंल भकृज्जलम्।वह्नौमृतुयु:क्षयोव युनवनभथथ नंदहेत्क्वसचत्।।१७७।।

जीसवतरेवेजयेल भेकृष् ंचधनकमवसण।मन्त्र थेयिुप्रशेनेचगमन गमनेतथ ।।१७८।।

आय सतव रुणेतत्ेत्वेशतुरुरद्धस्तशुभ:सक्षतौ।प्रय सतव युतोऽन्यत्रह सनमृतुयुनभोऽनले।।१७९।।

पृसथर्व् ंमूलसचन्त स्य ज्जीवस्यजलव तयो:।तेजस ध तुसचंत स्य चूछून्यम क शतोवदेत्।।१८०।।

पृसथर्व् ंबहुप द ःसुयुसद्धवपदस्तोयव युत:।तेजसेयेवचतुष्प दोनभस प दवसजवत:।।१८१।।

कुजोवसह्न:रसव:पृथ्वीसौररर प:प्रकीसतवत:।व युथथ नद्धथथतोर हुदवक्षरन्भ्रप्रव हक:।।१८२।।

जलं चन्द्रोबुध:पृथ्वीगुरुव वत:ससतोऽनल:।व मन ड्य ंद्धथथत ःसवेसववक येषुसनसित ः।।१८३।।

पृथ्वी बुधोजल सदन्दुःशुक्रोवसह्नःरसवःकुजः।व युर हुशनीव्ीमगुरुरेवंप्रकीसतवतः।।१८४।।

प्रव सप्रश्नआसदत्ेयेयसदर हुगवतोऽसनले।तद सौचसलतोज्ेज्ञेयःथथ न न्तरमपेक्षते।।१८५।।

आय सतव रुणेतत्ेत्वेतत्ैरैव द्धस्तशुभःसक्षतौ।प्रव सीपवनेऽन्यत्रमृतुयुरेव नलेभवेत्॥।१८६।।

प सथवेमूलसवज्ञ नंशुभंक यंजलेतथ ।औयेध तुसवज्ञ नंव्ीसम्नशून्ंयंसवसनसदवशेत्।।१८७।।

तुसष्टःपुष्टीरसतःक्रीड जयहषौधर जले।तेजोव ख्विोसुत क्षोज्वरकम्पःप्रव ससनः।।१८८।।

गत युमृवतुयुर क शोतत्त्वथथ नेप्रकीसतवत ःः।द्व दशैत ःप्रयत्ेनेनज्ञ तर्व् देसशकैःसद ।।१८९।।

पूव वय ं पसिमेय मे्येउत्तरस्य ंयथ क्रमम्।पृसथर्व् दीसनभूत सनबसलि सनसवसनसदवशेत्।।१९०।।

पृसथर्व् पस्तथ तेजोव युर क शमेवच।पञ्चभूत त्मकोदेहोज्ञ तर्व्विर ननेे।।१९१।।

अद्धस्त म ंसं त्वच न डीरोमंचैवतुपञ्चमम्।पृथ्वीपञ्चगुण प्रिो ब्रह्मज्ञ नेनभ सषतम्।।१९२।।

शुक्रशोसणतमज्ज चमूत्ंरंल ल चपञ्चमम्।आपःपञ्चगुण ःप्रिो ब्रह्मज्ञ नेनभ सषतम्।।१९३।।

कुषुध तृष तथ सनद्र क द्धन्तर लस्यमेवच।तेजःपञ्चगुणंप्रिोंब्रह्मज्ञ नेनभ सषतम्।।१९४।।

ध वनंचलनंग्रि:संकोचनप्रस रणे।व योःपञ्चगुण ःप्रिो ब्रह्मज्ञ नेनभ सषतम्।।१९५।।

र गदे्वेषौतथ लज्ज भयंमोहिपञ्चमः।नभःपञ्चगुणंप्रिोंब्रह्मज्ञ नेनभ सषतम्।।१९६।।

पृसथर्व् ःपल सनपञ्च शच्चत्व ररंशत्तथ म्भसः।अिद्धस्ंत्रंशतुपुनव वयोसवंशसतनवभसोदश।।१९७।।

पृसथर्व् ं सचरक लेनल भि पःक्षण द्धवेत्।ज यतेपवनेस्वल्पःससिोऽप्यिीसवनश्यसत।।१९८।।

पृसथर्व् ः पञ्चह्यप ंवेद गुण से्तेजोसद्धव युतः।नभसे्येकगुणिैवतत्त्वज्ञ नसमदंभवेत्।।१९९।।

फूत्क रकृत्प्रसुफुसटत सवदीण वपसतत धर ।दद सतसववक येषुअवथथ सदृशंफलम्।।२००।।

धसनि रोसहणीजे्यि ऽनुर ध श्रवणंतथ असभसजदुत्तर ष ढ पृथ्वीतत्त्वमुद हृतम्।।२०१।।

पूव वष ढ तथ ऽश्ेलेष मूल म द्र चरेवती।उत्तर भ द्रपद तोयतत्ंत्वंशतसभषक् सप्रये॥।२०२।।

भरणी कृसत्तक पुष्ोमघ पूव वचफ लुगुनी।पूव वभ द्रपद स्व तीतेजस्तत्त्वसमसतसप्रये॥२०३।।

सवश खोत्तरफ लुगुन्यौहस्तसचतेरेपुनववसुः।असश्वनीमृगशीषेचव युतत्त्वमुद हृतम्।।२०४।।

वहन्न डीद्धथथतो दूतो यतूपृच्छसतशुभ शुभम्।तत्सवंससद्धिम प्रोसतशून्येशून्ंयंनसंशयः।।२०५।।

पूणोऽसप सनगवमश्व से सुततेत्वेऽसपनससद्धिदः।सूयविन्द्रोऽथव नण ंसंग्रहेसववससद्धिदः।।२०६।।

ततेत्वे र मो जयं प्र तः सुततेत्वेचधनंजयः।कौरव सनहत ःसवेयिुतत्त्वसवपयवय त्॥२०७॥

जन्म न्तरीयसंस्क र त्प्रस द दथव गुरोः।केष ंसचज्ज यतेतत्त्वव सन सवमल त्मन म्।।२०८॥

लंबीजे धरणीं ंध्य येच्चतुरस्र ंसुपीतभ म्।सुगन्ध ंस्वणवण वभ ंप्र पुनुय देदेहल घवम्।।२०९।।

वंबीजं व रणं ध्य येत्तत्त्वमधवशसशप्रभम्।कुषुतूतृष्ण सदससहषुणुत्ंवंजलमधे्येचमज्जनम्।।२१०।।

रंबीजमसिजं ध्य येसत्रकोणमरुणप्रभम्।बह्वन्नप नभिोत्वम तप सिससहषुणुत ।।२११।।

यंबीजं प वनं ध्य येद्वतुवलं श्य मलप्रभम्।आक शगमन दं् च पसक्षवद्गमनंतथ ।।२१२।।

हंबीजं गगनं ध्य येसन्नर क रं बहुप्रभम्।ज्ञ नंसत्रक लसवषमैश्वयवमसणम सदकम्।।२१३।।

स्वरज्ञ नी नरो यत्र धनं न द्धस्त ततः परम्।गम्यतेस्वरज्ञ नेन ह्यन य सं फलंभवेत्॥२१४।।

श्रीदेवुयुवाच

देवदेव मह देव मह ज्ञ न स्वरोदयम् । सत्रक लसवषयं चैव कथं भवसत शंकर ।। २१५।।

श्रीशिव उवाच

अथवक लजयप्रश्न शुभ शुभसमसत सत्रद ।एतसत्रक लसवज्ञ नं न न्यद्धवसत सुन्दरर।।२१६।।

ततेत्वे शुभ शुभं क यं ततेत्वे जयपर जयौ ।ततेत्वे सुसभक्षदुसभवकेषे ततंत्वं सत्रप दमुच्यते।।२१७।।

श्रीदेवुयुवाच

देवदेव मह देव सववसंस रस गरे । संकंनर ण ंपरं समतंरं सववक य वथवस धकम् ।।२१८।।

ईश्वर उवाच

प्र ण एव परं समतंरं प्र ण एव परः सख । प्र णतुल्यः परो बनुधुन वद्धस्त न द्धस्त वर ननेे ।। २१९ ।।

श्रीदेवुयुवाच

कथं प्र णद्धथथतो व युदेहः संकं प्र णरूपकः । ततेत्वेषुसंचरन्प्र णो ज्ञ यते योसगसभः कथम् ।।२२०।।

श्रीशिव उवाच

क य नगरमध्यथथो म रुतो रक्षप लकः । प्रवेशे दशसभः प्रिोी सनगवमे द्व दश ंगुलः।।२२१।।

गमने तु चतुसवंशनेनेत्रवेद सुतु ध वने । मैथुने पञ्चषसष्टि शयने च शत ंगुलम्॥२२२।।

प्र णस्य तु गसतदेसव स्वभ व दद्ध दश ंगुल । भोजने वमने चैव गसतरष्ट दश ंगुल ।।२२३।।

एक ंगुले कृ ते नूयूने प्र णे सनष्क मत मत । आनन्दसुतु सद्वतीये स्य त्कसवशद्धिसूतृतीयके।।२२४।।

व च ससाद्धितुथे च दूरदृसष्टसुतु पञ्चमे । षि त्व क शगमनं चंडवेगि सतमे।।२२५।।

अष्टमे ससियैव नवमे सनधयो नव । दशमे दशमूसतवच छ य नैक दशे भवेत्।।२२६।।

द्व दशे हंसच रि गङ्ग मृतरसं सपबेत्।आनख गं्रंप्र णपूतेकस्यभक्ंष्यंचभोजनम्।।२२७।।

एवं प्र णसवसधः प्रिोः सववक यवफलप्रदः।ज यतेगुरुव क्ेयेननसवद् श स्त्रकोसटसभः।।२२८।।

प्र तिंद्रो रसवः स यं यसददैव न्नलभ्यते।मध्य ह्न न्मध्यर त्रिपरतसुतुप्रवतवते।।२२९।।

दूरयिु जयी चन्द्रः सम सने्नेसदव करः।वहन्न ड्य गतःप दःसववससद्धिप्रद यकः।।२३०।।

य त्र रमे्भे सवव हे च प्रवेशेमगुरु सदकै।धभक्त वैवसणससद्ध्यद्धन्तचंद्रव हेषुसववद ॥२३१।।

अयनसतसथसदनेशैःस्वयतत्ेवचयिुयसदवहसतकद सचदै्दैवयोगेनपुंस म्।

स जयसत ररपुसैनं्यंस्तम्भम त्रस्वरेणप्रभवसतनचसवघ्ंनंकेशवस्य सपलोके ।।२३२।।

रक्ष जीवं रक्ष जीवंजीव ंगेपररध यच।जीवोजपसतयोयिुजीवञ्जयसतमेसदनीम्।।२३३।।

भूमौ जले च कतवर्ंव्ंगमनंश द्धन्तकमवसु।वह्नौव यौप्रदीतेषुखेपुननोभयेष्वसप।।२३४।।

जीवेन श सं्त्रं बध्न य ज्जीवेनैवसवक सयेत्।जीवेनप्रसक्षपेच्छसं्त्रंयिुजयसतसववद ।।२३५।।

आकृष् प्र णपवनं सम रोहेतव हनम्।समुत्तरेपदंदद् त्सववक य वसणस धयेत्।।२३६।।

आपूणे शतुरुस मग्रीं ंपूणे व पूणेव स्वबलंतथ ।कुरुतेपूणवतत्त्वथथोजयते्येकोवसुंधर म्।।२३७।।

न डी वहते च ड्ेगे तस्य मेव सधदेवत ।समुभुखेऽपसदश तेष ंसववक यवफलप्रद ।।२३८।।

आदौ तु सक्रयते मुद्र पि द्यिुंसम चरेत्।सपवमुद कृत येनतस्यससद्धिनवसंशयः।।२३९।।

भट ः सम य द्धन्तचयोद्धुक म ःचन्द्रप्रव हेऽप्यथसूयव हे।

समीरणस्तत्त्वसवद ंप्रतीतोय शून्यत स प्रसतक यवन शम्।।२४०।।

य ं सदश ं वहते व युयुविं तसद्दसशद पयेत्।।जयते्येवनसंदेहःशक्रोऽसपयसदच ग्रतः।।२४१।।

यत्र न ड्य ं वहेद्व युस्तदंगेप्र णमेवच।आकृष्णचे्छेत्कण वन्ंतंप्र णमेवपुरन्दरम्॥२४२।।

प्रसतपक्षप्रह रेभ्यःपूण वङ्गयोऽसभरक्षसत।नतस्यररपुसभःशद्धिबवसलिैरसपहन्यते।।२४३।।

अंगितजवनीवंशेप द ंगिैतथ र्ध्सनः।युिक लेचकतववी्लक्षयोध्दुजयोभवेत्।।२४४।।

सनश करो रवौच रेमध्येयस्यसमीरणः।द्धथथतोरक्ेषेसद्दगन्त सनजयक ंक्षीगतःसद ।।२४५।।

श्व सप्रवेशक लेतुदूतोजल्पसतव ंसछतम्।तस्य थवःससद्धिम य सतसनगवमेनैवसुन्दरर।।२४६।।

ल भ दीन्यसपक य वसणपुष्ट सनकीसतवत सनच।जीवेसवंशसतससद्ंध्यंसतह सनवसनःसरणेभवेत्।।२४७।।

नरे दक्ष स्वकीय चद्धस्त्रय ंव म प्रशस्यते।कुम्भकोयिुक लेचसतस्रोन ड्यस्त्रयीगसतः।।२४८।।

हक रस्यसक रस्यसवन भेदंस्वरःकथम्।सोऽहंहंसपदेनैवजीवोजयसतसववद ।।२४९।।

शून्य ंगंपूररतंकृत्व जीव ंगेगोपयेज्जयम्।जीव ंगेघ तम प्रोसतशून्य ंगंरक्षतेसद ।।२५०।।

व मेव यसदव दक्ेषेयसदपृच्छसतपृच्छकः।पूणेघ तोनज येतशून्ेयेघ तंसवसनसदवशेत्।।२५१।।

भूतत्ेत्वेनोदरेघ तःपदथथ नेऽमुबुन भवेत्।ऊरुथथ नेऽसितत्ेत्वेनकरथथ नेचव युन ।।२५२।।

सशरससवी्मततेत्वेचज्ञ तवी्घ तसनणवयः।एवंपञ्चसवधोघ तःस्वरश सेत्रेप्रक सशतः।।२५३।।

युिक लेयद चन्द्रःथथ यीजयसतसनसितम्।यद सूयवप्रव हसुतुय यीसवजयतेतद ।।२५४।।

जयमधे्येतुसंदेहेन डीमधं्यंतुलक्षयेत्।सुषुम्न य ंगतेप्र णेसमरेशतुरुसंकटः।।२५५।।

यस्य न ड्य ँभवेच्च रस्त ंसदशंयुसधसंश्रयेत्।तद ऽसौजयम प्रोसतन त्रक य वसवच रण ।।२५६।।

यसदसंग्र मक लेतुव मन डीसद वहेत्।थथ सयनोसवजयंसवद् सद्रपुवश्य दयोऽसपच।।२५७।।

यसदसंग्र मक लेतुसूयवसुतुर्व् वृतोवहेत्।तद य सयजयंसवद् त्सदेव सुरम नवे।।२५८।।

रणेहरसतशतुरुसं्तंव म य ंप्रसवशेन्नरः।थथ नंसवषुवच रेणजयःसूयेणध वत ।।२५९।।

युिद्धयेकृतेप्रशे्नेपूणवस्यप्रथमेजयः।ररिैचैवसद्धतीयसुतुजयीभवसतन न्यथ ।।२६०।।

पूणवन डीगतःपिैशून्य ंगंचतद ग्रतः।शून्यथथ नेकृतःशतुरुसियतेन त्रसंशयः।।२६१।।

व मच रेसमंन मयस्यतस्यजयोभवेत्।पृच्छकोदसक्षणेभ गेसवजयीसवषम क्षरः।।२६२।।

यद पृच्छसतचन्द्रस्यतद सन्ध नम सदशेत्।पृचे्छेद्द तुसूयवस्यतद ज नीसहसवग्रहम्।।२६३।।

प सथवेचसमंयिुससद्धिभवसतव रुणे।यिुसहतैजसोभंगोमृतुयुव वयौनभस्यसप।।२६४।।

सनसमत्तकपम द द्व यद नज्ञ यतेऽसनलः।पृच्छ क लेतद कुय वसददंयते्नेनबुद्धिम न्।।२६५।।

सनिल ं ध रण ंकृत्व पुषं्पंहस्त सन्नप तयेत्।पूण वड्ेगे पुष्पपतनंशून्ंयंव तत्परंभवेत्।।२६६।।

सति नुपसवशंासिपप्र णम कषवयसन्नजम्।मनोभंगमकुव वणःसववक येषुजीवसत।।२६७।

न क लो सवसवधं घोरंनशस्त्रंनचपन्नगः।नशतुरुर्व् सधचोर द् :शून्यथथ न सशतुंक्षम ः।।२६८।।

जीवेन थथ पयेद्व युंजीवेन रम्भयेतुपुनः।जीवेनक्रीडतेसनत्ंयंद्यूतेजयसतसववथ ।।२६९।।

स्वरज्ञ नबल दगे्रेसनष्फलंकोसटध भवेत्।इहलोके परत्र सपस्वरज्ञ नीबलीसद ।।२७०।।

दश शत युतंलकं्षंदेश सधपबलंक्वसचत्।शतक्रतुसुरेन्द्र ण ंबलंकोसटगुणंभवेत्।।२७१।।

देवुयुवाच

परस्परं मनुष् ण ं युि प्रोी जयस्त्वय । यमयिुसमुत्पने्ने मनुष् ण ं कथं जयः ।। २७२ ।।

ईश्वर उवाच

ध्य येदे्देवं द्धथथरो जीवं जुहुय ज्जीवसंगमे । इष्टससद्धिभवेत्तस्य मह ल भो जयस्तथ ।।२७३॥

सनर क र त्समुत्पन्ंनं स क रं सबलं जगत् । तत्स क र सनर क रं ज्ञ ने भवसत तत्क्षण त्।।२७४।।

श्रीदेवुयुवाच

नरयिुं यमयिुं त्वय प्रिों महेश्वर । इद नीं ंदेवदेव न ं वशीकरणकं वद ।। २७५।।

ईश्वर उवाच

चनं्द्रं सूयेण च कृ ष् थथ पयेज्जीवमण्डले । आजन्मवशग र म कसथतोऽयं तपोधनैः ।। २७६ ।।

जीवेन गृह्यते जीवो जीवो जीवस्य दीयते । जीवथथ ने गतो जीवो बल जीवन्तकरकः ।। २७७ ।।

प्रसुते र त्र्यन्तय मवेल य ं क समनीजने । ब्रह्मजीवं सपबेद्सुतु ब ल प्र णहरो नरः ।। २७८ ।।

अष्ट क्षरं जसपत्व तु तद्धस्मन्कले गते ससत । तत्क्षणं दीयते चन्द्रो मोहम यसत कसमनी ।। २७९ ।।

शयने व प्रसंगे व युवत्यसलङ्गनेऽसप व । यः सूयेण सपबिेनं्द्रं स भवेन्मकरर्ध्जः । । २८० ।।

सशव आसलङ्ग्यते शक्त्य प्रसंगे दसक्षणेऽसप व । तत्क्षणद्दपयेद्सुतु मोहयेत्कसमनीशतम् ।।२८१ ।।

नव सत त्रयः पञ्च व रनं्संगसुतु सूयवभे । चनेद्रे सद्भतुयवषट्कृ त्व वश्य भवसत कसमनी ।। २८२ ।।

सूयवचन्द्रौ सम कृ ष् सपवक्र न्त्य ऽधरिोयोः । मह पदे्मे मुखं सूपृष्ट्व व रंव रसमदं चरेत् ।। २८३ ।।

आप्रणसमसत पद्मि य वसन्नद्रवश गत । पिज्जग्रसतवेलय ं चोषे्ते गलचकुषुषी ।। २८४ ।।

अनेन सवसधन कही वशयेत्सववकसमनीः । इदं न वच्यमन्यद्धस्मसन्नत्यज्ञ परमेश्वरी ।। २८५ ।।

अथ गर्भकरणम्

ऋतुक लभव न री पञ्चमेऽह्न यद भवेत् । सू यवचन्द्रमसोयोगे सेवन तुपुत्रसंभवः।।२८६॥

शंखवल्लीं ंगव ं दुगे्धे पृथ्व्व् पो वहते यद । भतुवरेवं वदेद्ध क्ंयं दपं देसह सत्रसभववचः।।२८७।।

ऋतुस्न त सपबेन्न री ऋतुद नं तु योजयेत् । रूपल वण्यसंपन्नो नरससंहः प्रसूयते।।२८८।।

सुषुम्न सूयव हेन ऋतुद नं तु योजयेत् । अंगहीनः पुम न्यसुतु ज यतेऽत्र कुसवग्रहः।।२८९।।

सवषम ंके सदव र त्रौ सवषम ंके सदन सधपः । चन्द्रनेत्र सितते्त्वेषु वन्ध्य पुत्रमव पुनुयत्॥२९०।।

ऋत्व रमे्भे रसवः पुंस ं स्त्रीण ं चैव सुध करः । उभयोः संगमे प्र ते वन्ध्य पुत्रमवपुनुयत्।।२९१।।

ऋत्व रमे्भे रसवः पुंस ं शुक्र नेते च सुध करः । अनेन क्रमयोगेन न दते्ते दैवद रुकम्।।२९२।।

चन्द्रन डी यद प्रशे्ने गभे कन्य तद भवेत् सूयो भवेत्तद पुत्रो द्वयोगवभो सवहन्यते।।२९३।।

पृथ्वी पुत्री जले पुत्रः कन्यक तु प्रभञ्जने । तेजसस गभवप तः स्व न्नभस्यसप नपुंसकः।।२९४।।

चनं्द्रं स्त्री पुरुषः सूये मधे्ये म गे नपुंसकः । गभवप्रशे्ने यद दूतः पूणे पुत्रः प्रज यते।।२९५।।

शून्ये शून्यं युगे युग्मं गभवप तिसंक्रमे।तत्त्वसवत्ससवज नीय त्कसथतं ततुतु सुंदरर ।। २९६ ।।

गभ वद नं म रुतेस्य च्चदुःखीसदकुषुख्य तोव रुणे सौख्ययुिः ।

गभवस्र वः स्वल्पजीवशवहीभोगीभर्व्:प सथवेन थवयुिः ।। २९७ ।।

धनव न्सौख्याियु भोगव नथवसंद्धथथसतः|स्य सन्नत्यंव रुणेतत्वेवी्सम्न गभो सवनश्यसत ।। २९८ ।।

भवेत् । म हेनेद्रे सुतोत्पसत्तव वरुणेदुसहत शेषेसुगभवह सनःस्य ज्ज तम त्रस्य व मृसतः ।। २९९ ।।

रसवमध्यगतिन्द्रिन्द्रमध्यगतोज्ञ तर्व्गुरुतःर्शिनवेदश स्त्रकोसटसभः || ३०० || रसवः ।

अथ संवत्सरफलम्

चैत्रशुक्लप्रसतपसदप्र तस्तत्त्वसवभेदतः।पशे्येसद्वचक्षणोयोगीदसक्षणेचोत्तर यणे।।३०१।।

चन्द्रोदयस्यवेल य ंवहम नोऽत्रतत्त्वतः।पृसथर्व् पस्तथ व युःसुसभक्ंषंसववसस्यजम्||३०२।।

क लतत्त्वतः।तेजोवी्म्नोभवयंघोरंदुसभवक्ंषंएवंतत्त्वफलंजे्ज्ञेयंवषेम सेसदनेष्वसप॥३०३।।

मध्यम भवसतकूरूर दुष्ट देशभंगमह रोगके्लेशकष्ट सददुःखद ससवेषुकमवसु।||३०४॥

मेषसंक्र द्धन्तवेल य ंस्वरभेदंसवच रयेत्|संवत्सरफलंबूरूय ल्लोक न ंतत्त्वसचन्तकः।।३०५।।

पृसथर्व् सदकततेत्वेनसदनम स ब्दजंफलम्|शोभनंचयथ दुषं्टंवी्मम रुतवसह्नसभः||३०६।।

सुसभक्ंषं र ष्टरवृद्धिःस्य त्बहुसस्य वसुन्धर ।बहुवृसष्टस्तथ सौख्ंयंपृथ्वीततंत्वंवहेद्सद।।३०७।।

असतवृसष्टःसुसभक्ंषंस्य द रोगंयंसौख्यमेवबहुस्य तथ पृथ्वीअततंत्वंवैवहेद्सद।।३०८।।

दुसभवक्ंषंर ष्टरभङ्गःस्य दुत्पसत्तिसवनश्यसत।अल्प दल्पतर वृसष्टरसिततंत्वंवहेद्सद।।३०९।।

उत्प तोपद्रव भीसतरप वृद्धिःसुयुरीतयः।मेषसंक्र द्धन्तवेल य ंवी्मततंत्वंवहेद्सद।।३१०।।

मेषसंक्र द्धन्तवेल य ंवी्मततंत्वंवहेद्सद।तत्र सपशून्यत जे्ज्ञेय सस्य दीन ंसुखस्यच।।३११।।

ततेत्वेन ससध्यसत।पूणवप्रवेशनेश्व सेससंयंसूयवचनेद्रेऽन्यथ भूतेसंग्रहसववससद्धिदः।।३१२।।

सवषमे वसह्नततंत्वंस्य ज्ज यतेकेवलंनभः।ततुकुय वद्वसुतुसंग्र होसद्वम सेचमह घवत ।।३१३।।

रखौ संक्रमतेचन्द्रमनेतेप्रससपवत ।ख सनलेवसह्नयोगेनरौरवंजगतीतले।।३१४।।

अथ रोगप्रकरणम्

महीततेत्वे स्वरोगि जले च जलम तृतः । तेजसस खेटव टीथथ श सकनो सपतृदोषतः ।। ३१५।।

आदौ शून्यगतो दूतः पि तूपूणो सवशेद्सद । मूद्धच्छवतोऽसप धुरुवं जीवेद्दथे पररपृच्छसत ।। ३१६।।

यद्धस्मन्नङ्गे द्धथथतो जीवस्तत्रथथः पररपृच्छसत । तद जीवसत जीवोऽसौ यसद रोगैरुपदुरुतः ।। ३१७।।

दसक्षणेन यद व युदूवतोरौद्र क्षरोवदेत्।तद जीवसतजीवोऽसौचन्द्रेसमफलंभवेत्।।३१८।।

जीव क रं च व धृत्व जीव क रंसवलोक्यच।जीवथथोजीसवतप्रश्नेतस्यस्य ज्जीसवतंफलम्।।३१९।।

तथ यत्र व मच रेदक्षप्रवेशेव हने।तत्रथथःपृच्छतेदूतस्तस्यससद्धिनवसंशयः।।३२०।।

प्रश्ने च धः द्धथथत जीवोनूनंजीवोसहजीवसत।ऊर्ध्वच रद्धथथतोजीवोजीवोय सतयम लयम्।।३२१।।

सवपरीत क्षरप्रश्नेररि य ंपृच्छकोयसद।सवपयवयंचसवज्ञेयंसवषमस्योदयेससत॥३२२॥

चन्द्रथथ ने द्धथथतोजीवःसूयवथथ नेतुपृच्छकः।तद प्र णसवयिोऽसौयसदवैद्शतैवृवतः।।३२३।।

सपङ्गल य ं द्धथथतोजीवोव मेदूतसुतुपृच्छसत।तद ऽसपसप्रयतेरोगीयसदत्र त महेश्वरः।।३२४।।

एकस्यभूतस्यसवपयवयेणरोग सभभूसतभवतीहपुंस म्।

तयोद्भवयोबवनुधुसुहृसद्भपसत्तःपक्षक्षयेव्र्त्ययतोमृसतःस्य त्।।३२५।।

अथ कालप्रकरणम्

म स दौचैवपक्ष दौवत्सर दौयथ क्रमम्।क्षयक लंपरीक्षेतव युच रवश तुसुधीः।।३२६।।

पञ्चभूत त्मकं दीपंसशवस्नेहेनससससञ्चतम्।रक्षयेतूसूयव तेनप्र णीजीवःद्धथथरोभवेत्।।३२७।।

म रुतं बन्धसयत्व तुसूयंबन्धयतेयसद।अभ्य स ज्जीवतेजीवःसूयवक लेऽसपवसञ्चते।।३२८।।

गगन त्स्रवतेचन्द्रःक यपद्म सनससञ्चयेत्।कमवयोगसद भ्य सैरमरःशसशसंश्रय त्।।३२९।।

शश ंकं व रयेद्र त्रौसदव व योसदव करः।इत्यभ्य सरतोसनत्ंयंसयोगीन त्रसंशयः।।३३०।।

आहोर तेरेयदैकत्रवहतेयस्यम रुतः।तद तस्यभवेनूमृतुयुःसंपूणेवत्सरत्रये।।३३१।।

आहोर त्रद्वयंयस्यसपंगल य ंसद गसतः।तस्यवषवद्वयंप्रिोंजीसवतंतत्त्ववेसदसभः।।३३२।।

सत्रर त्ंरंवहतेयस्यव युरेकपुटेद्धथथतः।तद संवत्सर युसृंतंप्रवदंसतमनीसषणः।।३३३॥

र त्रौचन्द्रौसदव सूयोवहेद्स्यसनरन्तरम्।ज नीय त्तस्यवैमृतुयुःषण्म स भृंयंतरेभवेत्।।३३४।।

लकृंष्यंलसक्षतलक्षणेनससललेभ नुयवद दृश्यते'क्षीणोदसक्षणपसिमोत्तरपुरःषट्सत्रसद्वम सैकतः।

मधृंयंसछद्रसमदंभवेद्दशसदनंधूम कुलंतसद्दनेसववजै्रैरसपभ सषतंमुसनवरैर युःप्रम णंसुफुटम्।।३३५।।

दूलःरिकष यकृष्णवसनोदन्तक्षतोमुद्भण्डतसै्तैल भ्यिशरीररजुजुककरोदीनोऽशुरुपूणोत्तरः।

भस्म ङ्ग रकप लप शमुसलीसूय वस्तम य सतयःक लीशून्यपदद्धथथतोगदयुतःक ल नलस्य दृतः।।३३६।।

अकस्म द्धच्चत्तसवकृसतरकस्म तुपुरुषोत्तमःअकस्म सदद्धन्द्रयोत्प तःससन्नप त ग्रलक्षणम्।३३७।।

शरीरं शीतलं यस्य प्रकृसतसववकृत भवेत्।तदररष्टंसम सेनर्व् सतसुतुसनबोधमे।।३३८।।

दुष्टशब्देषु रमतेऽशिुशब्देषु च प्यसत।पि त्त पोभवेदस्यतस्यमृतुयुनवसंशयः।।३३९।।

हुंक र: शीतलो यस्य फूत्क रो वसह्नससन्नभः । मह वैद्दो भवेद्स्य तस्य मृतुयुभवेद्ध्रुवम् ।। ३४० ।।

सजह्व ं सवषुणुपदं ध्रुवं सुरपदं सन्म तृक मंडल- मेत नेयेवमरुन्धतीममृतगुं शुक्रं ध्रुवं व क्षणम् ।

एतेषेवेकमसप सुफुटं न पुरुष: पशेयेतुपुरः पेरेसषतः सोऽवशंयं सवशतीह क लवदनं संवत्सर दूर्ध्वतः ।। ३४१ ।।

अरद्धश्मसबम्बं सूयवस्य वहेनेः शीत ंशुम सलनः । दृष्ट्वैक दशम स युनवरिोरंध्रं न जीवसत ।। ३४२ ।।

व प्य ं पुरीषमूत्र सण सुवणं रजतं तथ । प्रत्यक्षमथव स्वपेने दशम स न्न जीवसत ।। ३४३ ।।

क्वसचत्पश्यसत यो दीपं सुवणं च कष द्धितम् । सवरूप सण च भूत सन नवम स न्न जीवसत ।। ३४४ ।।

थथूल ह्नोऽसप कृशः कृशोऽसप सहस थथूलत्वम लभ्यते प्र तो व कनकप्रभ ं यसद भवेतूक्रूरोऽसप कृष्णच्छसवः ।

शूरो भीरुसुधीरधमवसनपुणः श ंतो सवक री पुम सनतेयेवं प्रकृती प्रय सत चलनं म स ष्टकं जीवसत ।। ३४५ ।।

पीड भवेत्प सणतले च सजह्व मूले तथ स्य द्र रुसधरं च कृष्णम् ।

सवदंवं न च ग्ल यसत यत्र दृष्ट्य जीवेन्मनुष्: स सह सतम सम् ।।३४६ ।। ंं

मध्य ंगुलीन ं सत्रतयं न वक्रं रोगं सवन शुष्सत यस्य कण्ठः ।

मुहुमुवहुः प्रश्नवशेन ज ढ्य त्- षड्सभः स म सैः प्रलयं प्रय सत ।। ३४७ ।।

न यस्य स्मरण ं सकसञ्चसद्वद्ते भूतकमवसण । सोऽवशंयं पञ्चमे म सस स्कन्ध रूढो भसवष्सत ।। ३४८ ।।

यस्य न सुफुरसत ज्योसतः पीड्यते नयनद्वयम् । मरणं तस्य सनसदवष्टं चतुथे म सस सनसितम् ।। ३४९ ।।

दन्त श्य वृषणौ यस्य न सकसञ्चदसप पीड्यते । तृतीयं म सम वशंयं क ल ज्ञ य ं भवेन्नरः ।। ३५० ।।

क लो दूरद्धथथतो व सप येनोप येन लक्ष्यते । तं वद सम सम सेन यथ ऽऽसदष्टं सशव गमे ।। ३५१ ।।

एक नंतं सवजनं गत्व कृत्व ऽऽसदत्यं च पितृः । सनरीक्षयेसन्नजच्छ य ं कण्ठदेशे सम सहतः ।। ३५२ ।।

तति क शमीकेषेत ह्रीं ंपरब्रह्मणे नमः । अष्टोत्तरशतं जप्त्व ततः पश्यसत शंकरम् ।। ३५३ ।।

शिुस्फसटकसंक शं न न रूपधरं हरम् । षण्म स भ्य सयोगेन भूचर ण ं पसतभवेत् ।

वषवद्वयेन तेन थ कत्त व हत्त व स्वयंप्रभुः ।। ३५४ ।।

सत्रक लज्ञत्वम प्रोसत परम नन्दमेव च। स ततोभ्य सयोगेन न द्धस्त संकंसचतुसुदुलवभम् ।।३५५ ।।

यदूरूपं कृष्णवणं यः पश्यसतवीसम्न सनमवले । षण्म स नूमृतुयुम प्रोसत स योगी न त्र संशयः ।। ३५६ ।।

पीते र्व् सधभवयं रि नीले ह सनं सवसनसदवशेत् । न न वणेऽथ चेत्तद्धस्मद्धन्सर्द्धि गीयते मह न् ।।३५७ ।।

पदे गुलेफे च जठरे सवन श: क्रमशो भवेत् । सवनश्यतो यद ब हू स्वयं तु सियते ध्रुवम् ।।३५८ ।।

व मब हुस्तथ भ य व नश्यतीसत न संशयः । दसक्षणे बनुधुन शो सह मृतुयुम से सवसनसदवशेत् ।। ३५९ ।।

असशरो म समरणं सवन जंघे सदन ष्टकम् । अष्टसभः स्कन्धन शेन च्छ य लोपेन तत्क्षण त् ।।३६० ।।

प्र तः पिृगते रवौ च सनसमष च्छ य ऽङ्ग्गुसलि धरं दृष्ट्व र्ोनि मृसतद्धस्त्वनन्तरमहो छ य ं नरः पश्यसत।

तत्कण ंसकर स्यप श्ववहृदय भ वे क्षण ध वत्स्वयं सदङ्ग्मूढोसहनरःसशरोसवगमतोम स ंसुतुषड्जीवसत।।३६१
।।

एक सदषोडश ह सनयसदभ नुसनवन रन्तरम्।वहेद्स्यचवैमृतुयुःशेष हेनचम ससके ।।३६२।।

संपूणववहतेसूयवचन्द्रम नैवदृश्यते।पक्ेषेणज यतेमृतुयुःक लज्ञ नेनभ सषतम्।।३६३

मूत्रंपुरीषंव युिसम क लंप्रवत्तवते।तद सौचसलतोज्ेज्ञेयोदश हेसियतेधुरुवम्।।३६४।।

संपूणंवहतेचन्द्रःसूयोनैवचदृश्यते।म सेनज यतेमृतुयुःक लज्ेज्ञेन नुभ सषतम्।।३६५।।

अरुन्धतीं ंधुरुवंचैवसवष्णोस्त्रीसणपद सनच।आयुहीन नपश्यद्धन्तचतुथंम तृमण्डलम्।।३६६।।

अरुन्धतीं ंभवेद्धज्जह्व धुरुव न स ग्रमेवच।धुरुवौसवषुणुपदंज्ेज्ञेयंत रकं म तृमण्डलम्।।३६७।।

नव भुरुवं सत घोषंपञ्चत र ंसत्रन ससक म्।सजह्व मेकसदनंप्रिोंसियतेम नवोधुरुवम्।।३६८।।

कोण वक्षणेरंगुसलभ्य ंसकसञ्चत्पीड्यसनरीक्षयेत्।यद नदृश्यतेसबन्दुदवश हेनभवेनूमृतः।।३६९।।

तीथवस्न नेन द नेनतपस सुकृतेनच।जपैध्य वनेनयोगेनज यतेक लवञ्चन ।।३७०।।

शरीरं न शयन्ेत्येतेदोष ध तुमल स्तथ ।समसुतुव युसववज्ेज्ञेयोबलतेजोसववधवनः।।३७१।।

रक्षणीयस्ततो देहोयतोधम वसदस धनम्।योग भ्य स त्सम य द्धन्तस धुय प्य सुतुस ध्यत म्।

अस ध्य जीसवतंघ्नद्धन्तनतत्र द्धस्तप्रसतसक्रय ।।३७२।।

येष ं हृसदसुफुररतंश श्वतमसद्धतीयंतेजस्तमोसनवहन शकरंरहस्यम्।

तेष मखण्डशसशरम्य सुक ंसतभ ज ंस्वपे्नेऽसपनोभवसतक लभयंनर ण म्।।३७३।।

इड गंगेसतसवज्ेज्ञेय सपंगल यमुन नदी।मधे्येसरस्वतीं ंवीद् त्रय ग सदसमस्तथ ।।३७४।।

आदीस धनम ख्य तंसद्:प्रत्ययक रकम्।बिपद्म सनोयोगीबंधयेदुसडय नकम्।।३७५।।

पूरक:कुम्भकैवरेचकितृतीयकः।ज्ञ तवी्योसगसभसनवत्ंयंदेहसंशुद्धिहेतवे।।३७६।।

पूरक:कुरुतेवृद्धिध तुस म्यःतथैवच।कुम्भके स्तम्भनंकुय वज्जीवरक्ष सववधवनम्।।३७७।।

रेचकोहरतेप पंकुय वद्ोगपदंव्रजेत्।पि त्ंसंग्र मवसत्तैल्लयबन्ंधंचक रयेत्।।३७८।।

कुम्भयेत्सहजंव युंयथ शद्धिप्रकल्पयेत्।रेचयेच्चन्द्रम गेणसूयेण पूरयेतुसुधीः।।३७९।।

चनंद्रं सपबसतसूयविसूयंसपबसतचन्द्रम ः।अन्योन्यक लभ वेनजीवेद चन्द्रत रकम्।।३८०।।

स्वीय ड्ेगेवहतेन डीतन्न डीरोधनंकुरु।मुखबन्धममुञ्चैपवनंज यतेयुव ।।३८१।।

मुखन स सक्षकण वन्त नंगुलीसभसनवरोधयेत्।तत्त्वोदयसमसतज्ेज्ञेयंषणुमुखीकरणंसप्रयम्।।३८२।।

तस्य रूपं गसतः स्व दो मंडलं लक्षणं द्धत्वदम्।सवेसत्तम नवोलोके संसग वदसपम गवसवत्।।३८३।।

सनर शो सनष्कलो योगी न सकसञ्चदसप सचन्तयेत्।व सन मुन्मन ंकृत्व क लंजयसतलीलय ।।३८४।।

सवश्वस्य वेसदक शद्धिनेत्र भ्य ं पररदृश्यते । तंत्रथथं तु मनो यस्य य मम त्ं रं भवेसदह ।। ३८५ ।।

तस्य युववधवते सनत्ंयं घसटक त्रयम नतः । सशवेनिों पुर तनेत्रे ससिस्य गुणगहरे ।। ३८६ ।।

बद्ध् पद्म सनं ये गुदगतपवनं ससन्नरुध्य मुचे्चेस्ंतं तस्य प नरनेध्रेक्रमसजतमसनलं प्र णशक्त्य सनरुद्ध्य |

एकीभूतं सुषुम्न सववरमुपगतं ब्रह्मरनेध्रे च नीत्व सनसक्षप्य क शम गे सशवचरणरत य द्धन्त ते केऽसप धन्य ःः।।३८७ ।।

य एतज्ज न सत योगी एतत्पठसत सनत्यशः । सववदुःखसवसनमुविो लभते व द्धितं फलम् ।।३८८ ।।

स्वरज्ञ नं नरे यत्र लक्ष्मीः पदतले भवेत् । सववत्र च शरीरेऽसप सुखं तस्य सद भवेत् ।। ३८९ ।।

प्रणवः सवव वेद न ं ब्र ह्मणे भ स्करो यथ । मृतुयुलोके तथ पूज्यः स्वरज्ञ नी पुम नसप । । ३९० ।।

न डीत्रयं सवज न सत तत्त्वज्ञ नं तथैव च। नैव तेन भवेतुतुल्ंयं लक्षकोसटरस यनम् ।। ३९१ ।।

एक क्षरप्रद त रं न डीभेदसववेचकम् । पृसथर्व् ं न द्धस्त तद्द्धर्ंव् यद्त्त्व च नृणी भवेत् ।। ३९२ ।।

स्वरतत्ंत्वं तथ यिुं देसव वश्ंयं द्धस्त्रयस्तथ । गभ वद नं च रोगच कल िवनैवमुच्यते ।। ३९३ ।।

एवं प्रवसतवतं लोके प्रससि ससियोसगसभः । चन्द्र कवग्रहणे ज पं्यं पठत ं ससद्धिद यकम् ।। ३९४ ।।

स्वरथथ ने तु सम सीनो सनद्र ं च ह रमल्पकम् । सचन्तयेत्परम त्म नं यो वेद स भसवष्सत ।। ३९५ ।।

इसत श्री सशवप ववती संव दे स्वरोदयश स्ंत्रं सम तम् ।।

SRI SWAMI SIVANANDA

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